

مَجْمُوعَةُ الْفَتَاوَى

لِشَيْخِ الْإِسْلَامِ

تَقِيَّ الدِّينِ أَحْمَدَ بْنَ تَيْمِيَّةَ الْحَرَّانِيِّ

المتوفى سنة ٧٢٨ هـ

MAJMU AL-FATĀWĀ

Aḥmad ibn ‘Abd al-Ḥalīm Ibn Taymiyyah (d. 728 a.h.)

مجموع الفتاوى لشيخ الإسلام ابن تيمية رحمه الله

MAJMŪ AL-FATĀWĀ

Authored by

Aḥmad ibn ‘Abd al-Ḥalīm Ibn Taymiyyah

The Shaykh of Islām (d. 728 a.h.)

Compiled by

‘Abd Ar-Raḥmān ibn Qāsim

The great scholar of Islam (d. 1392 a.h.)

English-Adaptation by

Ṭāhir Munīr

Student in the Faculty of Hadith–The Islamic University of Lahore

Volume 1

Tawḥīd Al-Ulūhiyyah (Oneness of Worship)


PUBLISHERS

Copyright © **Tahir Munir Publishers** | All rights reserved.

No part of this publication may be reproduced for any monetary benefit without prior written permission of the publisher. The contents of this work cannot be attributed to the publisher if they are altered or cherry-picked in any form. Besides these two points, this work and all works of this publisher can be used and spread for all beneficial Islamic purposes.

Author: **Ibn Taymiyyah** (d. 728 a.h.) (may Allāh have mercy upon him)

From the great scholars of the 8th Century AH.

Translator: **Ṭāhir Munīr** (may Allāh forgive him and his parents)

Student in the Faculty of Hadith | The Islamic University of Lahore

Edition: 1st [2025 CE | 1446 AH]

Arabic edition relied upon is the Shamela version, with the introductions taken from the 2004 published edition by Khādim al-Ḥaramayn ash-Sharīfayn (Servant of the Two Holy Sanctuaries) King Fahd ibn ‘Abd al-‘Azīz Āl Sa’ūd

Note: The typing, editing, formatting, designing, finalizing etc. is all done by the translator alone. It is very likely that there are mistakes in my works. Please inform me of these mistakes—of any nature—so I can immediately correct them, may Allah bless you. May Allah abundantly reward everyone who contributes to proofreading my works.

To learn more about the publisher and read his articles, visit:

 **tahirmunir.com**

To access the PDF version of the publisher’s works, visit [and join]:

 **t.me/tahirmunirbooks**

To contact the publisher for any purpose, contact:

 **tahirmunircontact@gmail.com**

To purchase the paperback/hardback works of the publisher, visit:

 **amazon.com/author/tahirmunir**


P U B L I S H E R S



ARABIC ALPHABET AND TRANSLITERATION GUIDE

Arabic Letter	Transliteration with Diacritics	Notes
ا	ā (long vowel) / a (short vowel)	Alif
ب	b	Bā'
ت	t	Tā'
ث	th	Thā'
ج	j	Jim
ح	ḥ	Ḥā'
خ	kh	Khā'
د	d	Dāl
ذ	dh	Dhāl
ر	r	Rā'
ز	z	Zāy
س	s	Sīn
ش	sh	Shīn
ص	ṣ	Ṣād
ض	ḍ	Ḍād
ط	ṭ	Ṭā'
ظ	ẓ	Ẓā'
ع	'	'Ayn
غ	gh	Ghayn
ف	f	Fā'

ق	q	Qāf
ك	k	Kāf
ل	l	Lām
م	m	Mīm
ن	n	Nūn
هـ	h	Hā'
و	ū (long vowel) / w (consonant)	Wāw
ي	ī (long vowel) / y (consonant)	Yā'

Additional Notes:

Hamza (ء): Represented as ' (e.g., سَأَلَ = sa'ala). Hamza can appear on its own or on a 'chair' (e.g., أ، إ، ؤ، ئ).

Tā' Marbū'ah (ة): Transliterated as—ah or—at depending on context (e.g., جَنَّة = jannah, سُنَّة = sunnah).

Shadda (ّ): Represents gemination (doubling of a consonant). It is marked by doubling the letter (e.g., رَسُول = rasūl, حَقَق = ḥaqq).

Sukūn (°): Indicates the absence of a vowel. It is not explicitly marked in transliteration unless necessary (e.g., مَكْتُوب = maktūb).

Tanwīn (ً ٍ ٌ): Represented as—an,—in, or—un (e.g., كِتَابًا = kitāban, رَسُولٌ = rasūlun).

Alif Maqṣūrah (ى): Transliterated as ā (e.g., مُوسَى = Mūsā).

Tā' Marbū'ah at the End of Words: Often pronounced as—ah in pausa (e.g., جَنَّة = jannah).



TABLE OF CONTENTS

Introduction	8
Foreword	13
Compiler's Introduction	19
Editor's Introduction	22
Publisher's Note	30
Volume 1: Tawhîd Al-Ulûhiyyah (Oneness of Worship)	37
Introduction	38
A Principle Concerning Unity And Division, Its Cause And Its Outcome	46
Section	51
Section	53
Section	61
Section	62
The Obligation Of Specifying The Creator Alone For Worship And Reliance Upon Him	64
Section	66
Section	74
Section	83
Regarding The Servant Asking None But Allāh	93
Section	95
Comprehensive Section	99
Section	101
Section	106
Section	107
Section	110
Section	115
Section	119

Section	120
Section	124
Section	136
Section	137
Section	139
And The Term At-Tawassul (Seeking Means) May Be Intended To Mean Three Things	147
Section	174
Section	236
Section	261
Section	267
Section	268
Section	269
Section	271
Section	273
Section	274



Introduction

In the name of Allāh, the Most Gracious, the Most Merciful

All praise is due to Allāh Who placed in every era devoid of messengers remnants from the people of knowledge, who call those who are astray to guidance, and they patiently endure the harm [received] from them. They revive the dead [hearts] with the Book of Allāh; and they give sight, through the Book of Allāh, to the people of blindness [of heart]. How many a slain victim of Iblis have they revived, and how many a misguided one have they guided! They negate from the Book of Allāh the distortions of the extremists, the false claims of the nullifiers, and the misinterpretations of the ignorant. How excellent is their effect upon the people, and how vile is the effect of the people upon them!!

And may prayers and peace be upon the Messenger of Allāh (peace be upon him), the leader of the scholars and the master of the hiddenly pious, and upon his family, his companions, and those who follow them in excellence until the Day of Judgment. To proceed:

This is a collection containing the fatāwā and writings of the Imām, the great scholar, Shaykh Al-Islām Taqī Ad-Dīn Abū Al-'Abbās Aḥmad ibn 'Abd Al-Ḥalīm ibn 'Abd As-Salām ibn Taymiyyah Al-Ḥarrānī Ad-Dimashqī (may Allāh have mercy on him).

Shaykh 'Abd Ar-Raḥmān ibn Muḥammad ibn Qāsim compiled them under the direction of the Mufti of the Kingdom of Saudi Arabia, His Eminence Shaykh Muḥammad ibn Ibrāhīm Āl Ash-Shaykh—may Allāh have mercy on them both. He exerted great effort and time in this, contacting many sources, gathering manuscripts of books, treatises, and fatāwā that had not been published before. He arranged them, brought them together, organized them well, and created detailed indexes for them. His son, Shaykh Muḥammad, assisted him, resulting in this comprehensive, beneficial, and useful collection.

This collection encompasses various branches of Islamic sciences across different fields, including principles and branches [of fiqh], exegesis, ḥadīth, language, history, and others. Despite this, the reader finds within it such clarification, elaboration, attribution of opinions, and mention of differing views—along with verification, refinement, and strength in determining the preponderant view—that one scarcely finds in books specifically authored in these fields. And no wonder, for it is mentioned regarding Shaykh Al-Islām that he never spoke on any field except that he surpassed the people of his time in it. Al-Ḥāfiẓ Abū Al-Fath ibn Sayyid An-Nās said about Ibn Taymiyyah: '...I found him to be one who had attained a great share of knowledge, and he had almost memorized the entire Sunan and Āthār. If he spoke on tafsīr, he was its standard-bearer; or if he gave fatwā in fiqh, he had mastered its furthest extent; or if he discussed ḥadīth, he was the master of its knowledge and its narration; or if he lectured on creeds and sects, none were seen with broader scope than his

discourse in that, nor higher than his understanding. He excelled in every field over his peers. No eye that saw him has seen his like, nor did his own eye see his own like. He would speak on tafsir, and a vast multitude would attend his gathering, drawing from his abundant, pure ocean...’ Thus, the reader of this collection encounters lofty sciences, numerous verifications, and insights that may not be found with others.

Among the most prominent characteristics of this Imām is his veneration of the Book and the Sunnah; he presents nothing before the word of Allāh or the word of His Messenger (peace be upon him). Thus, when he was asked to explain Al-‘Aqīdah Al-Aṣḥāniyyah, he agreed to do so, but apologized that in explaining that text, [he might] contradict some of the author’s intentions; [his] focus was solely on the principles of Islam.

So the truth became clear that it must be followed: {And Allāh speaks the truth, and He guides to the [right] way} [Al-Aḥzāb: 4], {And whatever the Messenger gives you, take it; and whatever he forbids you, abstain [from it]} [Al-Ḥaṣhr: 7], {Then if you dispute concerning anything, refer it to Allāh and the Messenger, if you [truly] believe in Allāh and the Last Day. That is better and more excellent in interpretation} [An-Nisā’: 59]. Truth was his primary goal and greatest objective; he would not abandon it for the saying of any imām, nor retract due to the denial of the people of his time. For this reason, he strove and contended to manifest the truth, elevate the Sunnah, and defend it. He wrote lengthy books in support of the Sunnah, clarification of the truth, and refutation of the anthropomorphists and people of desires. He elaborated on the evidences, guided towards the true path, and demolished the foundations of the opponents, refuting the atheists, logicians, philosophers, theologians, and dismantling the principles of the Rāfidāh and the people of Sufism.

He followed this methodology in establishing matters of legal branches, even if it opposed the well-known view of the madhhab or the explicit text of the Imām. He raised the banner of fairness and rejected partisanship, so he was not biased towards any particular saying, madhhab, or imām. He weakened weak opinions and clarified the preponderant view with proof and evidence. Alongside this, he greatly revered the people of knowledge from the predecessors and the successors, recognizing their status and virtue. Therefore, he affirmed in many places the obligation to love them, ally with them, know their rights and virtue, and forbade attacking their honor, disparaging any of them, failing to recognize their status and virtue, opposing them, or showing enmity towards them. Thus, you find him defending them whenever he found a way to do so. Indeed, he established that the religion of Islam is only perfected by knowing the virtue, rights, and status of the Imāms and abandoning everything that leads to their criticism. He has a great treatise on this topic named ‘Raf’ Al-Malām ‘an Al-A‘immah Al-A‘lām’ [Removing Blame from the Noble Imāms].

What gives this collection prominence and significance is Shaykh Al-Islām’s exceptional attention to the madhāhib and their opinions. You see him encompassing the narrations within the madhhab of Aḥmad and the opinions of his companions, both early and late, while precisely defining the opinions with their restrictions and exceptions. You see him having memorized the opinions of Abū Ḥanīfah and his two companions, the opinion of Zufar, and

those who came after them from the people of their madhhab. He knows the opinions of Mālik and what Ibn Al-Qāsim and Saḥnūn transmitted, and what Ibn Al-Mājjishūn and Al-Qādī ‘Abd Al-Wahhāb established. He establishes the new and old opinions of Ash-Shāfi‘ī, the opinion of Al-Muzanī and Ibn Surayj, and the opinions of the Ḍāhiriyyah and others—all with complete knowledge of their evidences, analogies, and their application according to the principles of their madhāhib and the foundations of their imām. He did not stop there, but also gathered the opinions of the Companions, the Successors, the predecessors, and the successors. Thus, he combined vast breadth of knowledge, abundance of information, verification, and meticulousness. He is a shoreless ocean. Therefore, it was famously known about him that when he spoke with an expert in any field, he would benefit them with things they did not possess. When he spoke with jurists, he benefited them with insights; when he debated theologians or Sufis, he benefited them with knowledge they did not have, to the extent that he investigated grammatical issues where his view seemed to be the correct one.

Shaykh Al-Islām combined this with knowledge of the development of these sciences, their evolution, their historical progression, and their literature, even in non-Sharī‘ah sciences like philosophy, astronomy, and some other sciences. This made his perspective more precise and his conceptualization and critique more eloquent, due to his comparison between the views of later scholars and their predecessors and highlighting the differences. This approach is evident in his discussions with the logicians, and it is even more apparent in [his analysis of] the opinions of the jurists. How often he traced [opinions] back to the view of their imām and the early figures of their school, or critiqued them based on their own principles. This is a lofty rank in knowledge and a high station in jurisprudence.

Indeed, what distinguishes Shaykh Al-Islām’s writings in his books and fatāwā is the abundance of evidence cited and the profusion of reliance on proofs from the Qur’ān through extensive deductions. Perhaps he would support this by mentioning certain readings that increase the clarity of the evidence. He also uses the Sunnah as evidence, citing what is in the Saḥīḥs, Sunans, and Musnads with both apparent and subtle deductions, which he clarifies and illuminates. Perhaps no one preceded him in using these specific evidences for the issue at hand. Moreover, when presenting evidence from the Sunnah, he scrutinizes it by discussing the authenticity of the ḥadīths, critiquing their chains, discussing their narrators, and explaining defects in their texts with the perspective of a capable, independent jurist.

Shaykh Al-Islām enhances his arguments by considering the objectives of the Sharī‘ah and using them as evidence in establishing rulings, highlighting their underlying wisdom, and making them a pivot for determining the preponderant view, following the principles of the Salaf in this. This is a difficult ascent, achievable only through profound expertise, deep insight, and meticulous research into the evidences of the Sharī‘ah and the details of rulings, through which the objectives become manifest, and contradiction and inconsistency are negated. This is a prominent characteristic and a clear sign in the works of this Imām.

Shaykh Al-Islām also paid close attention to the principles of jurisprudence and

built the rulings he established upon those foundations. He addressed the decisive and ambiguous, the absolute and restricted, the general and specific, and so forth. He had independent judgments and excellent determinations in this field. As for legal maxims, whether the general maxims shared among madhāhib or the maxims specific to a madhhab, that is a hallmark of his fatāwā and rulings. This makes his conclusions consistent and coherent, without contradiction or conflict among them. Therefore, he supports the ruling he establishes with analogous issues included with it under those maxims, which sometimes necessitates elaboration on certain issues.

Among the characteristics evident in Shaykh Al-Islām's works is his mastery of the auxiliary sciences and benefiting from them to clarify an argument, refute [an opponent], or support [a view], such as his use of the science of grammar and its aspects, the premises of the logicians, the sciences of rhetoric, and others. He also employed the terminology of the experts in each field when discussing it, which scholars call the conventional language. When discussing a fiqh issue, he used the language of the jurists; when discussing a creedal issue, he used the language of the experts in that science; and when debating the people of spiritual conduct and Sufism, he used their language. This protects the scholar from confusion, because the experts in every field have their own terminologies. Therefore, when Shaykh Al-Islām encountered an ambiguous statement, a homonymous term, or a word with multiple potential meanings, you see him detailing the intended meaning and not interpreting it [vaguely] as others might have done. He would say: 'This word could mean such-and-such, or such-and-such. If such-and-such is intended, then it is correct...' Through this, he was also distinguished by frequently citing sources and quoting extensively from the people of knowledge. This extensive citation serves as evidence that the view he adopted was not one he held alone, nor was it strange. As he quoted extensively in [his work on] Ḥisbah, and as he quoted extensively in places in Dar' Ta'ārud' [Al-'Aql wa An-Naql] and in his refutation of Ar-Rāzī, and so on throughout his books (may Allāh have mercy on him).

Indeed, what appears in the writings of this Imām regarding facilitation and ease—that which is regulated and based on Shari'ah evidences—is clear to anyone who studies his books. You do not find him restricting a matter where the Shari'ah has provided latitude, just as he does not transgress a limit that the Shari'ah has forbidden and warned against. Therefore, you find the aspect of facilitation in the choices and rulings of this Imām to be a prominent matter, by which he surpassed some rigid adherents of the madhāhib and blind followers in [certain] issues. This is clear and evident in [matters of] transactions, usury, the definition of uncertainty, gambling, and others, and in [his critique of] many of the restrictions and conditions mentioned by some without rein or bridle, which result in much hardship.

This valuable collection is truly worthy of attention and deserving of printing and dissemination.

Embodying this concern from this blessed state aligns with its policies of venerating knowledge, appreciating its people, and spreading and disseminating knowledge. Due to the importance of this collection, the royal initiative was taken in 1380 AH [approx. 1960/1961 CE] to print this collection in its first edition at the expense of King Sa'ūd ibn 'Abd Al-'Azīz Āl Sa'ūd. The

leaders of this country have continued to give attention to this collection and print it whenever needed. Until this [current] edition came about upon the recommendation of the Custodian of the Two Holy Mosques, King Fahd ibn 'Abd Al-'Azīz Āl Sa'ūd—may Allāh grant him abundant reward and make it an elevation for him in rank.

May Allāh cause benefit through this collection, and may Allāh reward the rulers of this land the best reward for their support of the Salafi creed, their protection of it, and their dissemination of the knowledge of the imāms of jurisprudence and religion. Allāh is the Granter of success. And may Allāh send prayers upon Muḥammad (peace be upon him) and upon his family and companions and grant them peace.

*By His Excellency Shaykh Ṣāliḥ ibn 'Abd Al-'Azīz ibn Muḥammad Āl Ash-Shaykh
Minister of Islamic Affairs, Endowments, Da'wah, and Guidance
General Supervisor of the King Fahd Complex for the Printing of the Noble Qur'ān*



Foreword

In the name of Allāh, the Most Gracious, the Most Merciful

Among Allāh's blessings upon His servants is that He made the scholars inheritors of the Prophets, teaching people goodness, spreading the path of truth and the way of guidance, commanding what is right and forbidding what is wrong, clarifying for them the lawful from the forbidden, truth from falsehood, and the Sunnah from innovation.

Shaykh al-Islām Ibn Taymiyyah, may Allāh have mercy on him and raise his rank in 'Ilīyīn, was one of these scholars who dedicated themselves regarding the Book of Allāh [defending it from] the distortion of extremists, the plagiarism of falsifiers, and the misinterpretation of the ignorant. Indeed, Allāh blessed his time and benefited [others] through his knowledge during his life and after his death. He left behind great works and abundant knowledge from which those after him benefited, and which people received with acceptance, becoming a sweet spring, a pure source, and a reliable reference for scholars and researchers. Allāh brought forth scholars who mentioned astonishing things about his strength of memory and intelligence, the elaboration of which is beyond the scope of this space. However, we will mention brief indications and subtle points transmitted to us from his students: that he would pass through a book, studying it once, and it would be imprinted in his mind, and he would transmit it into his writings with its wording and meaning.

Al-Ĥāfiẓ Abū Ḥafṣ Al-Bazzār said about him in his book, *Al-A'lām al-'Aliyyah fī Manāqib Shaykh al-Islām Ibn Taymiyyah* (The Lofty Banners concerning the Merits of Shaykh al-Islām Ibn Taymiyyah), that when he was seized and imprisoned in Egypt, and separated from his books, he authored several books, small and large. In them, he mentioned the ḥadīths, reports, sayings of scholars, names of ḥadīth narrators, authors, and their works that he needed to mention, attributing everything to its transmitters and proponents by name, and mentioning the names of the books he needed [to reference] and where [the information] was located within them—all of this extemporaneously from his memory, because he did not have any book with him at that time to consult, etc. His books were examined and scrutinized, and praise be to Allāh, no defect or alteration was found in them. Among these is the book *Aṣ-Ṣārim al-Maslūl 'alā Shātim ar-Rasūl* (The Drawn Sword against the One Who Insults the Messenger). He also mentioned that he wrote *Al-'Aqīdah al-Ĥamawīyyah* (The Creed of Hamah) in a single sitting.

Adh-Dhahabī said about him: 'He read the Qur'ān and fiqh, debated, and used evidence while he was below the age of puberty. He excelled in knowledge and tafsīr (exegesis), issued fatwās, and taught while under the age of twenty. He authored writings and became one of the major scholars during the lifetime of his shaykhs. His writings amount to around four thousand fascicles or more.'

Ash-Shawkānī said: 'He experienced disturbances and upheavals with the people of his time, was tested time after time, and imprisoned repeatedly...' until he said: 'And this is a consistent pattern for every scholar who becomes profoundly knowledgeable in the sciences, surpasses the people of his era, and adheres to the Book and the Sunnah; his contemporaries inevitably dislike him, and he faces trials with them. Then, his affair becomes elevated after him, and those upheavals become for him a truthful mention among later generations, and his knowledge attains a status that others' knowledge does not. Such was the case of this Imām. After his death, people recognized his stature, and tongues agreed in praising him, except for those whose opinion holds no weight. His works spread far and wide, and his sayings became famous.' He (may Allāh have mercy on him) was ascetic (zāhid) concerning this world and focused on the Hereafter.

His student Al-Bazzār says about him: 'It was never heard that he desired a beautiful wife, nor a fair maiden slave, nor a splendid house, nor servants, nor gardens, nor property. He did not cling to dwellings, nor dirhams, nor did he desire mounts, nor livestock, nor luxurious clothes, nor seals [of office]. He did not compete in seeking leadership positions, nor was he seen striving to acquire [worldly] pursuits.'

He also said: 'We never saw him mention any of the pleasures and comforts of the world, nor did he delve into any talk about it, nor did he ask about anything related to its livelihood. Rather, his main concern and conversation revolved around seeking the Hereafter and whatever draws one closer to Allāh Almighty.'

His student Ibn Al-Qayyim said about him:

I heard Ibn Taymiyyah, may Allāh sanctify his soul and illuminate his grave, say while in prison: 'Indeed, there is a paradise in this world; whoever does not enter it will not enter the paradise of the Hereafter.'

He said to me once: 'What can my enemies do to me? My paradise is in my heart, and my garden is in my chest. Wherever I go, it is with me, inseparable from me. For me, imprisonment is seclusion, being killed is martyrdom, and expulsion from my land is tourism.'

While in prison, he used to say: 'If I were given this fortress full of gold, it would not, in my view, equal the gratitude [owed] for this blessing.' Or he said: 'I could not repay them for the good they have caused me.'

He said on another occasion: 'The [truly] imprisoned one is he whose heart is imprisoned from his Lord, and the captive is he who is captive to his desires.'

When he entered the citadel and was inside its walls, he looked at it and said: {Then a wall will be placed between them with a gate, wherein is mercy, but on the outside of it is torment.} [Al-Ḥadīd: 13].

His efforts, may Allāh have mercy on him, in spreading the Sunnah, suppressing innovation, debating the people of falsehood, refuting their specious arguments, and exposing their deceit and contradictions are known to all.

Al-Bazzār said about him: I heard him say: 'Whoever asks me seeking benefit, his question deserves my [full attention], and I will dissect it thoroughly for him, such that he soon finds his [doubts] resolved by me.'

One who studies the works of Shaykh al-Islām finds most of them to be

refutations of the people of innovation and heresy, such as the Dahriyyah (Materialists/Atheists), Qadariyyah, Jahmiyyah, Mu'tazilah, proponents of Waḥdat al-Wujūd (Pantheism), Falāsifah (Philosophers), and other adherents of various sects and creeds.

Al-Ĥāfiẓ Abū Ĥafṣ 'Umar Al-Bazzār said: I asked him about a foundational work in fiqh that would gather the texts of his preferred opinions and weightings, to serve as a primary reference for issuing fatwās. He told me, in essence:

'The matter of the branches is relatively simple. If a person lacks [knowledge of] one of the followed scholars, it is permissible for him to act upon his saying, as long as its error is not apparent. As for the foundations (uṣūl), I saw that the people of innovations, misguidance, and desires—like the Falāsifah, Bāṭiniyyah, Malāḥidah (Heretics/Atheists), proponents of Waḥdat al-Wujūd, Dahriyyah, Qadariyyah, Nuṣayriyyah, Jahmiyyah, Ḥulūliyyah (Incarnationists), Mujassimah (Anthropomorphists), Mushabbihah (Similitudinists), Rāwandiyyah, Kullābiyyah, Sālimiyyah, and other people of innovation—have transgressed in what they claim through false [arguments]. It became clear to me that many of them only intended to abolish the sacred Muḥammadan Sharī'ah, which prevails over all religions, and that the majority of them cast people into doubt regarding the foundations of their religion. This is a field [of knowledge]. I have not seen anyone who compiled [works] on this matter or claimed high status, while turning away from the Book and the Sunnah and embracing their rationalistic constructs, except that they fell into heresy or lacked certainty in their religion or creed. When I saw the situation thus, it became clear to me that it is obligatory upon everyone capable of refuting their specious arguments, invalidating their proofs, and exposing their deceptions and misguidance, to exert their effort to uncover their vices and defend the clear proofs of the Ḥanifi faith and the sound, manifest Sunnah. By Allāh, I have not seen among them anyone who authored works in this field and claimed high status, except that the content of his words contributed to demolishing the foundations of the religion of Islam. The reason for this is their turning away from the clear, manifest truth and from what the noble Messengers brought from the Lord of the Worlds, and their following the ways of philosophy in terminologies which they falsely named 'narrations' and 'rationalities,' while they are actually ignorances and misguidations.

This, and the like, is what necessitated that I direct the majority of my concern towards the foundations and obliged me to present their arguments and respond to them with the rational and textual answers with which Allāh Almighty has blessed me.'

A Jew asked him about an issue concerning predestination, which he had composed in verse in eight lines, saying therein:

O scholars of religion, my covenant is between us, Its perplexed bucket [of thought] presents the greatest proof:

If my Lord decreed my disbelief, according to your claim, And He is not pleased with it from me, then what recourse do I have?

When the Shaykh encountered it, he thought for a brief moment and began writing its answer in his gathering, while his students thought he was writing notes. When he finished, those of his companions present examined it, and

behold, it was a poem addressing the details of the question and fully answering them, comprising nearly one hundred and eighty-four verses, beginning with his saying:

Your question is the question of an obstinate opponent Who disputes with the Lord of the Throne, the Creator of all beings.

In it, he brought forth such knowledge that if it were elaborated upon, its commentary would fill two large volumes.

Therefore, you find these Fatāwā replete with refutations of Ḥulūl (incarnationism) and Ittiḥād (unionism/pantheism), exposing their contradictions and the poverty of their knowledge. It mentions some of what has been transmitted from these people so that the corruption of their path may be known, along with the Shaykh's diligence in refuting their claims and exposing their specious arguments, and [to show] that their misguidance is immense and their falsehood is abundant. For example (2/342), what was narrated about Ibn 'Arabi: that he entered upon a disciple of his in seclusion, who needed to relieve himself. [The disciple] said: 'I see nothing more fitting [to relieve myself upon] than Him.' His shaykh said to him: 'Then that which exits your stomach, where is it from?' He replied, 'You have relieved me [of my confusion].' It is mentioned that At-Tilimsānī and Ash-Shirāzī passed by a dead, mangy dog. Ash-Shirāzī said to At-Tilimsānī: 'This too is from His essence.' At-Tilimsānī replied: 'Is there anything outside of it?'

He also mentioned among their sayings (5/362)¹: that the existence of idols is the existence of Allāh, and that the worshippers of idols worshipped nothing but Allāh.

They say: that the Truth [God] can be described with all the attributes of imperfection and regret with which creation is described.

They say: that the worshippers of the calf worshipped none but Allāh, and that Fir'awn (Pharaoh) was truthful in his statement, {I am your Lord, Most High}.

Their greatest verifier says: that the entire Qur'ān is polytheism (shirk) because it differentiates between the Lord and the servant, and true monotheism (tawḥid) exists only in our discourse.

The Shaykh says in these Fatāwā, in the course of refuting these and their ilk: that their leaders are imāms of disbelief who must be killed, and the repentance of none of them is accepted if apprehended before repenting.

For he is among the greatest heretics (zanādiqah) who outwardly display Islam while inwardly concealing disbelief. ... Until he said: And it is obligatory to punish everyone who affiliates with them, or defends them, or praises them, or venerates their books, or is known to assist and support them, or dislikes speaking against them, or makes excuses, saying, 'This speech, one does not know what it is,' or who says, 'He authored this book...' and similar excuses which are only offered by an ignorant person or a hypocrite.

Rather, it is obligatory to punish everyone who knows their condition and does not help in taking action against them. For taking action against these people is one of the greatest obligations, because they have corrupted the intellects and

¹ [Translator's note] All volumes, pages, references, and citations are to be referred back to the Arabic edition.

religions of a multitude of shaykhs, scholars, kings, and princes. They strive to spread corruption in the land and hinder [people] from the path of Allāh.

Their harm to the religion is greater than the harm of those who corrupt the worldly affairs of the Muslims while leaving their religion intact, like highway robbers. Those [robbers] take wealth but leave their religion. Only one who truly knows them understands [their danger]; their misguidance is too great to be described. They are the most malicious of people regarding esoteric interpretations.

He says in another place in his Fatāwā: Were it not that the proponents of this view became numerous, prominent, and widespread—and they are, in the eyes of many people, the masters of mankind, the paragons of Islam, the people of Tawhīd and verification, and the best of paths, to the extent that they preferred them over the Prophets, Messengers, and major shaykhs of the religion—we would have had no need to explain the corruption of these sayings and clarify this misguidance.

However, let it be known that misguidance has no limit, and that when intellects become corrupted, there remains no conceivable limit to their deviation. So glory be to the One Who differentiated between the types of humans, making some the best of the worlds and making others worse than devils. This is what necessitated jihād against these people who give people the drink of disbelief and heresy in the vessels of the Prophets of Allāh and His Awliyā' (friends/saints), and who wear the clothes of mujāhidīn (fighters) in the path of Allāh while inwardly being among the enemies of Allāh and His Messenger, and who present the words of disbelievers and hypocrites in the molds of the expressions of the verifying Awliyā' of Allāh.

Thus, a person joins them thinking he will become a believer, a walī (friend) of Allāh, only to become a hypocrite, an enemy of Allāh.

This is a glimpse of his biography and an indication of his virtue, the vastness of his knowledge, and what he undertook in refuting the people of desires and deviant sects from the Straight Path. Special works and lengthy biographies have been dedicated to his merits and virtues, may Allāh have mercy on him.

We now present this huge encyclopedia of the Fatāwā of Shaykh al-Islām Ibn Taymiyyah, after its publication funded by His Majesty King Khālīd ibn 'Abd al-'Azīz Āl Sa'ūd, King of the Kingdom of Saudi Arabia. This comes after numerous requests for these Fatāwā from Muslim scholars everywhere, due to the author's stature, may Allāh have mercy on him, in the hearts of the elite and the common folk, the understanding of the Book of Allāh Almighty with which he was blessed, his deduction of its subtleties, his knowledge of its abrogating and abrogated verses, its clear and ambiguous verses, its general and specific rulings, his knowledge of the Sunnah of the Chosen One (peace be upon him), and his grasp of the defects of ḥadīth, such that it was said, 'Any ḥadīth Ibn Taymiyyah does not know is not a [authentic] ḥadīth.' [It is also due to] the abundant knowledge and rare benefits contained within these Fatāwā, such as refutations of atheists, Jahmiyyah, Falāsifah, and others, and the clarification of the creed of the righteous predecessors among the Companions, the Successors, and other Imāms of the Muslims.

[It is also due to] its inclusion of aspects of the principles of jurisprudence and

many profound legal rulings derived from the Book of Allāh and the Sunnah of His Messenger (peace be upon him) concerning acts of worship, transactions, and rulings on marriage and divorce.

In summary, this encyclopedia is unique in its field, immense in its knowledge and benefit, and needed by everyone who seeks the truth in its clarity.

We express thanks and appreciation to His Majesty King Khālid for graciously ordering the printing of these Fatāwā at his expense, recognizing their value and the Islamic world's need to read them and benefit from them. This aligns with His Majesty's custom (may Allāh preserve him): hastening to print beneficial books, seeking reward, and being keen to disseminate this scholarly legal heritage. He has ordered the printing of numerous beneficial books. May Allāh grant him success in all good, guide his hand towards that which benefits Islam and the Muslims, and bless him with righteous advisors and sincere helpers.

I ask Allāh to make these Fatāwā beneficial and to reward with good everyone who was a reason for their republication. May Allāh send prayers and peace upon our Prophet Muḥammad, his family, and his companions.

‘Abdullāh ibn Muḥammad ibn Ḥumayd
Head of the Supreme Judicial Council



Compiler's Introduction

In the name of Allāh, the Most Gracious, the Most Merciful.

Praise be to Allāh Who, in every period of interruption [in revelation], placed remnants from the people of knowledge who defend the Book and the Sunnah against the distortions of extremists, the plagiarism of falsifiers, and the innovations of innovators, and who clarify the truth with proofs.

I bear witness that there is no god but Allāh, the One, the Eternal Refuge, the Sovereign, the Truth, the Manifest.

And I bear witness that Muḥammad is His servant and His Messenger, the truthful, the trustworthy.

May Allāh send prayers upon him, his family, his companions, and the successors (Tābi'īn), and grant them abundant peace until the Day of Judgment.

To proceed: Indeed, « Shaykh al-Islām » Taqī ad-Dīn, Aḥmad ibn 'Abd al-Ḥalīm, ibn 'Abd as-Salām ibn Abī al-Qāsim, ibn al-Khidr, ibn Taymiyyah, al-Ḥarrānī, the Rabbānī scholar, master of the ḥuffāz (memorizers of Qur'ān/Hadith), ocean of knowledge, muftī of the Ummah, peerless one of the age, marvel of the era, proof of Allāh to His servants, combined the transmitted and rational sciences of all types, the schools of thought of various religions and sects, the views of the madhhabs (legal schools), and the sayings of different factions, in a way the like of which is not known from any scholar on earth, neither before him nor after him. [This was] alongside clarifying the reality of the pure Shari'ah in the correct manner, and strength of judgment in establishing the decisive truth and refuting falsehood. His evidence and reasoning shake the embellishments of the falsifiers. The knowledge manifested from him is unlike that manifested from anyone else. No one was granted the fortune, understanding, and intelligence that he was granted. Scholars of his time wrote [about him], saying: -

'Indeed, this magnificent Shaykh, the honored, noble Imām, unique one of the age, peerless of the era: if he were to swear—and I swear by Allāh the Great, the All-Powerful—that this great Imām has no equal nor peer in his time, his oath would be true, requiring no expiation. The seven climes have despaired of finding his like. Every fair-minded person with a sound nature agrees with this. I do not exaggerate in praising him. Even if I were to elaborate extensively in his eulogy and praise, I would [only] cover some of the virtues that are in him.' ... Until he said: 'All hope of finding his like has ceased. He was more knowledgeable of the schools, sects, and paths than their own adherents; he drew from an ocean while others drew from streams. His merits, the breadth of his knowledge, and the correctness of his answers were a divine matter.'

The scholars of his era bestowed upon him immense expressions [of praise], which he deserved. His books, fatāwā, and debates bear witness to this for him.

Numerous biographies were written for him, perhaps too many to encompass.

Al-Birzālī related that his shaykhs numbered ‘more than one hundred shaykhs.’ They mentioned his authored works amounted to ‘more than a thousand volumes.’

One of his companions said: ‘If the Shaykh, or anyone else, wanted to count his works, they would not be able to.’

Adh-Dhahabī said: ‘Perhaps his fatāwā in various fields reach three hundred volumes, or even more.’ He also said: ‘It was astonishing regarding him: when asked a question..., it was as if the Sunnah was before his eyes and on the tip of his tongue.’ Aṭ-Ṭūfī said: ‘It was as if the sciences were before his eyes; he took what he wished and left what he wished.’ And ‘Verses were presented to him... he clarified them and answered concerning them with one hundred and nine verses.’ And ‘He would answer in a single sitting [producing] several notebooks.’ Jamāl ad-Dīn said in his Amālī (Dictations): ‘Among the wonders that occurred regarding memory, Ibn Taymiyyah would pass by a book, studying it, and it would be imprinted in his mind, and he would transmit it in his own works by its wording or meaning.’

One of his students said: ‘Among the strange ways Allāh Almighty fashioned this servant of His was that He made his stay, his trials, and his vindication in the lands of Egypt a great cause for the spread of his knowledge in the lands of the Maghrib (North Africa/West). For Egypt, due to its nature, is the gateway to those vast lands, just as Shām (Levant) is the gateway to the eastern lands due to the Hajj. Allāh Almighty intended the elevation of the word of this Imām—the verifier, the critic, the brilliant—and the spread of his fame and knowledge in the easts of the earth and its wests. So He, Glorified is He, established causes for that and opened doors for him. The works that were transferred from the lands of Egypt to the lands of the Maghrib by the hands of students of knowledge and religion—I cannot recall their number due to their abundance. I saw one of their notables who had taken fourteen works, and another took more than that and more significant ones. He disseminated them in their lands, then returned to take another portion. As for what was transmitted sporadically, it is immense indeed. Allāh Almighty’s command prevails in His creation.’

Due to the great benefit of his fatāwā, the reliance upon them, the diligence [shown in them], and the clarification of the path of correctness based on them, I searched for their manuscripts in some libraries of Makkah, Najd, Hijaz, Shām, and elsewhere. I gathered more than thirty volumes from them and arranged them.¹ This is a beginning; perhaps Allāh, Glorified is He, will decree for his fatāwā someone who will gather them from the easts of the earth and its wests, and from libraries we have not accessed, and append them to what I have gathered. He, Glorified is He, is the One whose help is sought.²

¹ An indication to our Shaykh (may Allah preserve him): When the fatāwā of the scholars of this Da’wah (Call) were arranged, and among them was a large collection belonging to Shaykh al-Islām, [he suggested] that I arrange them to facilitate reference. I did so, consulting him on difficult points. Then I collected volumes from Najd and Hijaz and arranged them. When I traveled for medical treatment, I gathered what was possible, and my son Muḥammad (may Allah grant him success) assisted me. He added what was obtained to what I had arranged. My success is only through Allah.

² I seek refuge in Allah from anyone who might undertake this [task] and tamper [with it]. His right

I began with Kitāb Tawhīd al-Ulūhiyyah (The Book of the Oneness of Worship), then Kitāb Tawhīd ar-Rubūbiyyah (The Book of the Oneness of Lordship), then Kitāb Majmū' I'tiqād as-Salaf (The Book of the Collected/Summarized Creed of the Predecessors), then Kitāb Mufaššal al-I'tiqād (The Book of the Detailed Creed), then Kitāb al-Asmā' waṣ-Ṣifāt (The Book of Names and Attributes), then Kitāb al-Īmān (The Book of Faith), then Kitāb al-Qadar (The Book of Predestination), then Kitāb al-Mantīq (The Book of Logic), then Kitāb 'Ilm as-Sulūk (The Book of the Science of Wayfaring), then Kitāb at-Taṣawwuf (The Book of Sufism), then Kitāb al-Qur'ān Kalām Allāh Ḥaqīqatan (The Book: The Qur'ān is Truly the Speech of Allāh), then Kitāb Muqaddimat at-Tafsīr (The Book: Introduction to Exegesis), then Kitāb Mā Fussira min Awwal al-Qur'ān ilā ar-Rusul (The Book: Exegesis from the Beginning of the Qur'ān to [Sūrah] al-Anbiyā'), then Kitāb Mā Fussira min ar-Rusul ilā al-Ikhlāṣ (The Book: Exegesis from [Sūrah] al-Anbiyā' to [Sūrah] al-Ikhlāṣ), then Kitāb Tafsīr Sūrat al-Ikhlāṣ wal-Mu'awwidhatayn (The Book: Exegesis of Sūrah al-Ikhlāṣ and the Two Seeking Refuge Sūrahs), then Kitāb al-Ḥadīth (The Book of Hadith), then Kitāb Uṣūl al-Fiqh (The Book of Principles of Jurisprudence), then Kitāb al-Ittibā' (The Book of Following [the Sunnah]).

Then Kitāb at-Tamadhub (The Book of Adhering to a Madhhab), then Kitāb at-Ṭahārah (The Book of Purity), then Kitāb aṣ-Ṣalāh (The Book of Prayer), then Kitāb Sujūd as-Sahw ilā Ṣalāt Ahl al-A'dhār (The Book: Prostration of Forgetfulness up to the Prayer of People with Excuses), then Kitāb Ṣalāt Ahl al-A'dhār ilā az-Zakāh (The Book: Prayer of People with Excuses up to Zakāh), then Kitāb az-Zakāh faṣ-Ṣawm (The Book of Zakāh then Fasting), then Kitāb al-Ḥajj (The Book of Hajj), then Kitāb al-Jihād (The Book of Jihād), then Kitāb al-Bay' ilā aṣ-Ṣulḥ (The Book: Sales up to Reconciliation), then Kitāb aṣ-Ṣulḥ ilā al-Waqf (The Book: Reconciliation up to Endowment), then Kitāb al-Waqf ilā an-Nikāḥ (The Book: Endowment up to Marriage), then Kitāb an-Nikāḥ (The Book of Marriage), then Kitāb at-Ṭalāq (The Book of Divorce), then Kitāb at-Ṭalāq ilā az-Zihār ilā Qitāl Ahl al-Baghy (The Book: Divorce up to Zihār up to Fighting Rebels), then Kitāb Qitāl Ahl al-Baghy ilā al-Iqrār (The Book: Fighting Rebels up to Acknowledgment), then [a Section on] the Biography of Shaykh al-Islām and mention of his books that reached us, and an Index of all the fatāwā I collected, arranged according to the order of those books, then chapters.

Given that many issues encompass various fields—whether intentionally, foundationally, illustratively, tangentially, or otherwise—and it is not appropriate to separate what belongs to each book and place it therein, indexing each of those issues and placing it with similar topics in the indices of those books will allow reference to every issue from his fatāwā within them. Accessing all the fatāwā will be facilitated by this comprehensive index covering each book and the related discussions found elsewhere in those books. Allāh is the Granter of success; there is no god but Him, and no Lord besides Him.

'Abd Ar-Rahmān ibn Qāsim

upon him who undertakes it is that he should know its merits, for it is free from the need for the supposed verification of some Egyptians who have not reached his level, and free from their titling and alteration of his words, and from their commentaries. Let them beware of objections and errors that a discerning critic would recognize.



Editor's Introduction

In the name of Allāh, the Most Gracious, the Most Merciful.

Praise be to Allāh Who created us for worship, made faith in Him and sincerity of action for Him the axis of happiness, established proofs for His uniqueness in originating the universe and directing it with perfect knowledge, power, and will, and informed us that this cosmos will have another genesis—after annihilation—and recreation.

I bear witness that there is no god but Allāh alone, without partner in His beautiful names and attributes, and all legislations.

And I bear witness that Muḥammad is His servant and His Messenger: through whom Allāh perfected the religion, and whom He sent with all methodologies and paths for all people. May Allāh send prayers upon him, his family, and his companions, who opened up the Shariʿah and the lands, perfected the creed, the obligatory, and the Sunnah, were blessed with understanding of the Shariʿah, and attained the pinnacle and summit of virtues and high stations, and grant them abundant peace until the Day of Judgment.

Thereafter: I see it as my duty—as I participate in presenting this «Valuable Collection» and vast, major scholarly treasure of the magnificent Imām, the insightful scholar, reviver of the Sunnah of the Messengers, and suppressor of the party of the base and the innovators, Taqī ad-Dunyā wad-Dīn: «Shaykh al-Islām Aḥmad ibn Taymiyyah al-Ḥarrānī», may Allāh sanctify his soul—I see it as my duty to present to the readers and researchers a concise word, explaining what this «Comprehensive Collection» consists of, the story of its «collection» and «arrangement», the «efforts» undertaken by my esteemed father—the successful one—in that regard, mentioning the «libraries» that preserved the manuscripts, from which copies were made or photographed, the «numbers of those manuscripts», the method of «correction» and the «index», the «majority of printed works» included within it, and the «generous hands» that had a prominent impact in bringing this great, timeless Islamic heritage into existence. So I say:

What the New Collection Consists Of

This valuable collection—or this compilation (majmūʿ)—consists of fatāwā (legal opinions)—which form the majority—and «books», «letters», and «reports». Its volumes number thirty-four—partly printed, with the printed Section having approximately (7000) pages, and a «Section» never previously printed, but rather hidden away in the corners of public or private libraries. The manuscripts—which have never been printed before—constitute more than a third of this compilation.

Commencement of Collection—from Najd

My esteemed father—may Allāh bless his time and benefit Islam and the Muslims with his collections and writings—began collecting them at the time when the movement of «collection» and authorship flourished in «Najd»: after the year (1340 AH). While searching for the fatāwā of the scholars of Najd, he found with Shaykh «Muḥammad ibn ‘Abd al-Latīf» (may Allāh have mercy on him): about three volumes—he was the one with whom the most fatāwā were found. He (may Allāh have mercy on him) took great care of the works of Shaykh al-Islām and the Imāms of the Da’wah (Call), and his library exists today. My father searched and investigated the «manuscripts» present with the shaykhs and students of knowledge, corresponding with whomever he could contact in Najd. Najd was, and still is—praise be to Allāh—the region most blessed with benefiting from the works of Shaykh al-Islām, circulating them, and teaching them.

In the Hijaz

When he undertook the correction of the «Fatāwā of the Imāms of the Najdi Da’wah»—in Makkah al-Mukarramah—he searched the manuscripts present in the «Library of the Sacred Mosque in Makkah». He extracted a number of issues from there, and also obtained issues from some virtuous scholars.

Commencement of Arrangement

After collecting what was available to him of the manuscripts, His Eminence the Grand Muftī of the Kingdom of Saudi Arabia, «Shaykh Muḥammad ibn Ibrāhīm», suggested to him that he combine the existing manuscripts with the printed works and arrange the entire collection according to subject matter, following the chapter order of books commonly used among scholars and students, to facilitate reference, especially for those familiar with the works of this Imām.

He hastened to accept this guidance and began the arrangement, creating a «Section on Fiqh», arranged according to the order of the books of later scholars of the Ḥanbali madhhab, such as Zād al-Mustaḥṣin and its commentary; a «Section on Uṣūl ad-Dīn» (Foundations of Religion), encompassing beliefs (‘aqā’id) and related matters; a «Section on Tafsīr al-Qur’ān» (Exegesis of the Qur’ān); a «Section on Hadith»; and a «Section on Logic» (Mantiq). When an issue was found encompassing research in two fields, or in two chapters of a single field—where one could be separated from the other without disrupting the meaning—he separated one from the other, copied it onto separate sheets or folios, and placed it in its appropriate location. He copied many issues by hand and had some copied by others. The collection of manuscripts and printed works, after arrangement, amounted to about twenty volumes. Then, whenever any fatāwā were printed, he appended them. He benefited from this collection by becoming familiar with the biographies of «Shaykh al-Islām», his methods of deduction, his reporting of consensus and disagreement, and other matters. My father added this knowledge to his own writings, which thus gained distinction and the stamp of verification due to his blessed work on this collection.

His Eminence learned—from some library visitors—of the existence of issues by

Shaykh al-Islām in the «Egyptian National Library» (Dār al-Kutub al-Miṣriyyah). This delayed the printing; it remained pending—for as long as Allāh willed it to remain pending. Then he resolved to travel to Egypt in the year (1365 AH), but it was not facilitated for him.

The First Journey to Collect the Fatāwā

In the year (1372 AH), my father traveled to «Beirut» for medical treatment. When he completed the medical examinations and underwent some operations—which were unsuccessful—he headed to the «Beirut Public Library». He was prudent, having brought with him the fatāwā he had previously collected and a special index for them. I was with him on his journey. We searched there but did not find any issues by Shaykh al-Islām. It was mentioned that the «manuscripts» that were there had been transferred to another country a long time ago. Then he searched the «Library of the American University [of Beirut]» but found nothing there.

The Story of Collecting Fatāwā and Books from Shām

My father had with him a paper bearing the numbers for three issues in the «Al-Zāhiriyyah Library» (Damascus), mentioned to him by some virtuous scholars who had visited the library. He ordered me to travel to «Damascus» to copy them—despite the severe illness he was enduring and his ongoing treatment. I arrived in Damascus and began copying. While occupied with transcribing from the «book Al-Kawkab ad-Durārī», I would place a volume and find within it issues and reports attributed to «Shaykh al-Islām» that astonished and amazed me; I was unaware of their existence in what had been collected. I began to continue reading and browsing through all the available volumes of «Al-Kawkab ad-Durārī»—which numbered forty-odd volumes—and suddenly, I was surprised by numerous precious issues together. I rejoiced greatly at the success of discovering these scholarly treasures, and this encouraged me to persist in browsing and searching. Sometimes I suspected some issues might be missing, so I would consult the index of issues my father had collected, add the newly found ones to their counterparts in the index, and keep the numbers of what was already present, hoping that one day it might be possible to compare the existing copies against these old manuscripts.

Then I thoroughly examined the «Jawāmi’¹» (Collections/Compendia), which numbered over (150) collections. They contained issues and excerpts not found elsewhere, written in old scripts; among them were more than (850) pages in the handwriting of Shaykh al-Islām himself.

Among those collections was one «draft» collection, entirely in his handwriting, nothing of which exists in libraries or elsewhere. Its page count is (664). The fewest lines per page are (20), the average is (27), and some pages contain (70).

Each line typically has fifteen to twenty words. Many of its pages also have the author’s handwriting bent over onto them from one or more margins. If printed

¹ In its first volume are (Al-Khaṭṭiyyah), (Ihḍinā aṣ-Ṣirāt al-Mustaqīm), (Faṣl fi an lā Ya’s’al al-’Abd illā Allāh), (Sammā Allāh al-Humūm), (Ash-Shafā’ah al-Manfiyyah), (Qad Dhakartu Anfadahum). In its second volume—which is the book Tawḥīd ar-Rubūbiyyah war-Radd ‘alā Ahl Waḥdat al-Wujūd—from page (1) to (104).

separately, it would constitute four or five volumes. It contains blank spaces: some filled in meaning, others not detrimental. The binder damaged it, trimming pages beyond the text on most pages of the book, thus cutting off many marginal notes, the ends of lines, and the tops and bottoms of pages. The copyist took care to record it as it was.

This collection is distinguished by the richness of its meanings and the uniqueness of some discussions compared to his other works. It encompasses many fields of knowledge and represents his best handwriting (may Allāh have mercy on him).

In some other Jawāmi', there are pages in his handwriting, some continuous, some scattered.

After completing the Jawāmi', I browsed every book whose author was not mentioned or which had marginalia; I found a considerable number of issues in those. Then I searched the «Dusūt» (Bundles/Files) in the library and obtained issues and counter-arguments on some issues. The period of browsing and searching lasted six months, covering approximately (900) volumes out of (1200) manuscript volumes.

The total found there, in summary, was (850) pages in the handwriting of Shaykh al-Islām himself—as mentioned before—and more than (353) items, including fatwās, excerpts, and reports—none of which had appeared in his previously printed fatāwā and works—and thousands of pages useful for correction.

Manuscript Numbers in the Al-Žāhiriyyah Library

Numbers for Al-Kawkab:

[List of numbers: 151/580, 151/372, 151/525, 151/534, 151/534, 151/562, 151/568, 151/569, 151/552, 151/563, 151/537, 151/563, 151/181, 151/553, 151/571, 151/548, 151/560, 151/562, 151/534, 151/554, 151/565, 151/564, 151/587]

Numbers for Jawāmi', and others:

[List of numbers: 63, 91, 131, 109, 99, 3, 5, 18, 33, 34, 47, 61, 72, 138, 139, 69, 40, 374, 6337, 5943, 5443, 4424, 10, 3, 4, 68, 69, 67 (Fiqh Shāfi'i), (Fiqh 'Āmm)]

What Was Transferred from the National Library in Damascus

I continued searching and inquiring about private libraries and investigating them. I found with «Shaykh Ḥasan ash-Shaṭṭī» two books on Waqf (Endowment)—within collections by Shaykh al-Islām and others. With «Muḥammad Ḥamdī Safarjalānī», I found issues on Tarāwīḥ prayers, Imāmah (Leadership in prayer), and others—the script being very old. With one of his brothers, I found issues. Then I photographed them. There were other libraries, but they did not contain anything related to our purpose.

In Aleppo and Hama

In the Awqāf (Endowments) library in Aleppo, there were issues which I

photographed. Many of its manuscripts were not indexed at the time of my visit. There was nothing of relevance in Hama.

In Baghdad

After confirming the acquisition of what was in Shām—the homeland of Shaykh al-Islām and his works—I desired to travel to Iraq to collect fatāwā from that region. After searching, I obtained issues from the «Awqāf Library» in Baghdad, enough to fill a volume.¹ It contained the complete «Ar-Risālah at-Tadmuriyyah» in the handwriting of Nu'mān al-Alūsī; we have appended the additions found therein to the printed version. In the «Library of the Alūsīs», there were books and letters by Shaykh al-Islām, among them the fourth volume of «Ad-Durar al-Madīyyah» (The Luminous Pearls), which is a summary of the Egyptian Fatāwā. Its page count is (401). This manuscript is not found in the regions we searched—despite its copyist being from Najd. It contains (473) issues in fiqh, from the Book of Hajj to Acknowledgment (Iqrār). I also searched in the «Iraqi Museum Library», and with groups of virtuous scholars in Baghdad.

Numbers of Jawāmi' Found in the Awqāf Library

[List of numbers: 6454, 6685, 4715, 7073, 4862, 3544, 8483, 6902, 7123, 7002, 6898, 4267]

I had resolved to travel to Basra, then Kuwait, then Turkey, but my father's health was extremely poor, and he had already spent eight months in Beirut, so I was compelled to return to him. Then we returned to our homeland.

The Second Journey to Cairo and Paris

As Allāh had stored away treasures of Shaykh al-Islām's knowledge in the vaults of foreign libraries, and as Allāh specifically granted our father the completion of the fatāwā collection at his hands, and bestowed the reward of patience by making the persistence of illness a reason for beneficial travel, he traveled to Paris via Cairo. We arrived in Cairo and were granted success in visiting the «Egyptian National Library» (Dār al-Kutub al-Miṣriyyah). Then we browsed the Jawāmi' and the volumes of «Al-Kawkab ad-Durārī» therein. From this collection, a medium-sized volume was compiled, which we did not previously possess.

Numbers for Al-Kawkab and Jawāmi'

[List of numbers: 645, 425, 553, 443, 496, 361, 182, 204]

In Paris

After he underwent an operation and began to recover—praise be to Allāh—we proceeded, as was our custom, to the «Bibliothèque Nationale» (National Library) in Paris. We traced through the available indices—printed in Arabic—for manuscripts located in «Paris», «London», «Berlin», «Vienna», and some indices of manuscripts from «Turkey» and elsewhere. Those indices contained

¹ Including a treatise on Permission and Reality (Al-Jā'iz wal-Ḥaqqīqah) (12) pages, and treatises on Predestination (Qadar), Human Actions (Af'āl al-'Ibād), and others.

(13) issues which were photographed during that trip, being items we had not found in Arab countries.

Numbers of Manuscript Issues in Berlin and Vienna

[List of numbers: 657, 3309, 6574, 3075, 6570, 6571, 6572, 4047, 6573, 6577, 9664, 3570, 6570, 6571, 6573]

On our return from Paris to Cairo, then Damascus, we completed the review of the index of «Dār al-Kutub al-Miṣriyyah». The copyist began transcribing the issues, and I photographed what was in «Al-Žāhiriyyah»—from the handwriting of Shaykh al-Islām himself—although some images were unclear, and the book was old; only his closest students could read it during the author’s time. We did not have time for copying or collation, except for some issues.

The Third Journey

In the year (1380 AH), His Majesty the revered King (may Allāh preserve him and reward him) ordered the printing of these fatāwā. He also ordered that the necessary funds be paid for preparing this collection for printing and for the correction process. So I traveled to «Baghdad» to purchase the fourth volume of «Ad-Durar al-Madiyyah» and to have the issues present in the «Awqāf Library» copied; and to «Damascus» to arrange with specialized copyists—skilled in transcribing old manuscripts—to copy the photographs of his handwriting (may Allāh have mercy on him), and to photograph all the manuscripts present in the «Al-Žāhiriyyah Library» for collating the printed works and manuscripts against them, and to photograph what had not been previously copied. All of that was photographed, and the number of «films» used to photograph the manuscripts exceeded (10) films, each film holding twelve hundred pages. We were also successful in photographing the two books found with «Ash-Shaṭṭi». We did not manage to photograph [all of] Shaykh al-Islām’s handwriting in Shām. I assisted the copyist with what he found difficult, and I hope that none of his handwriting will prove insurmountable for us.

Our Method in Correction and Indexing

The manuscript originals in Al-Žāhiriyyah were the main sources we obtained for collation.

They are the oldest and most accurate. Among what my father collected from Najd and the Hijaz were handwritten «copies» and «printed» editions that had been printed based on multiple copies. Collation was performed against the aforementioned originals. These originals—generally speaking—reveal many textual corruptions present in some printed editions and some old manuscripts, resulting from frequent copying or the ignorance of some scribes regarding certain meanings or old scripts. They indicate minor omissions in some places, and major ones in others—ranging from words, letters, or lines, and sometimes pages. They also sometimes reveal additions made by the author to what he had previously written.

I undertook the correction based on these originals, and my father supervised it. My father had also previously collated some issues.

I am confident—Allāh Almighty willing—that this edition will be the most

accurate compared to what has been previously printed, and that the «manuscripts» we present today for printing will be the most accurate manuscripts. This is due to the availability of originals for collation and the review of some of his other works regarding certain difficult points. I was also aided in this by previous repeated engagement with the works of Shaykh al-Islām and my studies under the Shaykh, the compiler, the erudite scholar «Shaykh Muḥammad ibn Ibrāhīm»—the general supervisor for the printing of this collection, possessor of sound judgment and abundant beneficial knowledge. There is no power nor strength except through Allāh.

We apologize to the readers—due to our constrained circumstances—for not annotating some points that readers might find difficult, for omitting the sourcing (takhrij) of some hadiths, and for not including biographies or the manuscript and printed reference numbers for all fatāwā and books on the pages of this edition.

In the index of each volume, I have mentioned: the title of the fatwā, book, issue, or report; its start and end points—by page numbers; then the research topics contained therein—using phrasing that makes the research accessible to the reader, allowing one browsing the index to see the primary research topics in that volume—relative to that volume—as well as tangential discussions. The index will be placed after the printing of the volumes is complete: the issues of each volume will be listed, and with each issue, the page numbers of related research discussions that appeared tangentially in other volumes—being cognate to that issue—will be included. This will allow the reader to easily find both the collected research and the scattered research—within these fatāwā—in one place in the final comprehensive index.

Names of Previously Printed Books, Collections, and Fatāwā

Contained within this Collection:

At-Tawassul wal-Wasilah (Intercession and Means), At-Tadmuriyyah (The Palmyrene Treatise), Al-Wāsiṭiyyah (The Wasitiyyah Creed), Al-Fatwā al-Ḥamawiyyah (The Fatwa of Hamah), Al-Madaniyyah (The Madinan Treatise), Majmū'at ar-Rasā'il wal-Masā'il al-Muniriyyah (The Muniriyyah Collection of Treatises and Issues), Majmū'at ar-Rasā'il wal-Masā'il (Collection of Treatises and Issues), Ra's al-Husayn (The Head of Al-Husayn), As-Siyāsah ash-Shar'iyyah (The Religious Policy), Al-Jawāb al-Bāhir (The Dazzling Answer), Tafsīr Sūrat Saba' (Exegesis of Surah Saba), Al-Qawā'id an-Nūrāniyyah (The Luminous Principles), Naẓariyyat al-'Aqd (Theory of Contract), Majmū' Ibn Rabi' (Ibn Rabi's Collection), Naqd al-Mantiq (Critique of Logic), Mukhtaṣar Naṣiḥat al-Ikhwān min Mantiq al-Yūnān (Abridgement of Advice to the Brethren regarding Greek Logic), Al-Mārdiniyyāt (The Mardin Fatwas), Kitāb al-Īmān (The Book of Faith), Sharḥ Ḥadīth Abi Dharr (Explanation of the Hadith of Abu Dharr), Sharḥ Ḥadīth an-Nuzūl (Explanation of the Hadith of Descent), Bayān al-Hudā min ad-Dalāl fi Amr al-Hilāl (Clarification of Guidance from Error Concerning the Crescent Moon), Al-Fatāwā al-Miṣriyyah (The Egyptian Fatwas), Manāsik al-Ḥajj (Rites of Hajj), Arba'ūn Ḥadīthan (Forty Hadiths), Ba'd Shadharāt al-La'ālī'atayn (Some Fragments of the Two Pearls), Al-Furqān bayna Awliyā' ar-Raḥmān wa Awliyā' ash-Shayṭān (The Criterion Between the Allies of

the Most Gracious and the Allies of Satan), Majmū'at ar-Rasā'il wal-Fatāwā Shaykh al-Islām (Collection of Treatises and Fatwas of Shaykh al-Islām), Tafsīr Sūrat al-Ikhlāṣ (Exegesis of Surah al-Ikhlāṣ), Jawāb Ahl al-'Ilm wal-Imān (Response of the People of Knowledge and Faith), Min Fatāwā Shaykh al-Islām (From the Fatwas of Shaykh al-Islām), At-Tuḥfah al-'Irāqiyyah (The Iraqi Gift), Muqaddimat at-Tafsīr (Introduction to Exegesis), Tafsīr Sūrat an-Nūr (Exegesis of Surah an-Nur), Tafdīl Madhhab Ahl al-Madinah (The Preference for the School of the People of Madinah), Al-Qubruṣiyyah (The Cypriot Treatise), Qaṣīdat al-Qadar (Poem on Predestination), Naqd Marātib al-Ijmā' (Critique of the Ranks of Consensus), Al-Afāl al-Ikhtiyāriyyah (Voluntary Actions). There are also printed fatāwā and excerpts not known by specific names included in this collection, which the reader will find, Allāh Almighty willing.

The erudite scholar « Ibn al-Qayyim » has a printed (treatise) detailing the works of Shaykh al-Islām (may Allāh have mercy on them both).

The Generous Hands of his Majesty the King

It is assumed and indeed true that a project or encyclopedia like this « Immense Scholarly Collection » can only be completed through tremendous efforts, and only abundant wealth or a state can undertake its printing.

His Majesty the revered King Sa'ūd (may Allāh preserve him) knew this, knew the value of the works and fatāwā of Shaykh al-Islām, appreciated them, and hastened to print the works of verifying scholars. Therefore, he issued his noble command in the year (1374 AH) to print this collection—when my father mentioned to His Majesty the precious manuscripts and beneficial arrangement it contained. My father delayed presenting it for printing because there were issues in Egypt that had not yet been obtained—as mentioned previously.

After it became possible to collect what was in Egypt and Europe—and His Majesty learned of the resolve to print—he issued his noble command a second time, ordering their printing. The costs for printing five thousand copies of each volume and preparing the book for the press were estimated to exceed one million riyals. He ordered that amount to be paid. We ask Allāh, Glorified and Exalted is He, to reward him for this generous hand and noble deed in disseminating the sciences of Islam.

We ask Allāh to grant us and all Muslims success in acting upon what we learn, and to grant us mercy from Himself; indeed, He is the Bestower.

Praise be to Allāh, and may Allāh send prayers upon the best of His creation, Muḥammad, his family, and his companions, and grant them peace.

*Muḥammad ibn 'Abd Ar-Raḥmān ibn Qāsim
Professor at « Ma'had Imām ad-Da'wah » in Riyadh*



Publisher's Note

In the name of Allāh, the Most Gracious, the Most Merciful.

Praise be to Allāh Who guided us to Islam, illuminated the insights of those for whom He decreed happiness, so they were guided by the guidance of the Qur'ān and followed the Sunnah of the Best of Mankind. Prayers and peace be upon the best of those who established the beacon of guidance for the worlds and brought us this manifest light. He manifested the proof and clarified the path, giving us a complete, perfect, white, and radiant Shari'ah (Law), whose night is like its day; none deviates from it except every misguided one whose insight Allāh has blinded and whom He has distanced from the path of truth and the straight way.

To proceed: This is a comprehensive book («Jāmi'») comprising the works of the knowledgeable and practicing scholar, the perfect savant, «Shaykh al-Islām Taqī ad-Dīn ibn Taymiyyah». It was compiled by the virtuous scholar and researcher «Shaykh 'Abd Ar-Raḥmān ibn Qāsim», assisted by his son «Muḥammad ibn 'Abd Ar-Raḥmān ibn Qāsim», from the writings of «Ibn Taymiyyah». It is known from the history of «Shaykh al-Islām Ibn Taymiyyah» (may Allāh have mercy on him) that he lived in an era fraught with events, where factors aimed at obliterating the landmarks of Islam multiplied through the emergence of people of misguidance and innovation, and the support of some powers for these deviations. Allāh appointed for this Ummah this unique man who understood Islam and knew it: he understood the reality of Tawḥīd (Oneness of God), just as he understood the major and minor aspects of everything Islam brought. Allāh also granted him knowledge of all that the people of innovation and misguidance were upon. He took a praiseworthy stand in clarifying the reality of the Islamic religion and the «Muḥammadan Shari'ah». He confronted the people of falsehood with rational and textual proofs until he demolished the state of falsehood and, by Allāh's grace, elevated the state of truth and its people.

Anyone who knows anything of the history of this esteemed Imām knows the calamities and trials he faced in the path of clarifying his creed: from the envy of the envious and the plotting of the plotters. Consequently, what he wrote became scattered across the lands. When Allāh willed to spread the virtues of this great scholar, Shaykh al-Islām Muḥammad ibn 'Abd al-Waḥḥāb emerged in the heart of this Arabian Peninsula, calling people with the call of truth to worship Allāh alone. The Āl Sa'ūd supported the Muḥammadan call, striving in its cause.

Since Shaykh al-Islām Ibn Taymiyyah was among the predecessors who advocated that blessed call, people turned their attention to what he wrote (may Allāh sanctify his soul). They began to seek out the treasures from his vast ocean of knowledge. A considerable number of those works were printed, but

much remained hidden in its repositories. Allāh appointed—as we mentioned—Shaykh ‘Abd Ar-Raḥmān ibn Qāsim and his son Muḥammad to gather that heritage. They traveled to almost all the libraries of the world until they collected what no one else had gathered of those works. As soon as news of this reached His Majesty the revered King Sa’ūd—may Allāh preserve him, keep him, and aid him in His obedience—he immediately ordered the printing of the collected works at his private expense, allocating one million riyals for this purpose. When that amount was depleted, he ordered whatever was needed for the printing expenses to bring forth this precious, valuable collection for the people, spending generously on what benefits their apparent religion and worldly life.

I will leave the details in this regard to Shaykh ‘Abd Ar-Raḥmān ibn Qāsim, who gathered this valuable collection, so he can inform people of its reality. However, I would like to take this opportunity to offer a brief introduction for those unfamiliar with Shaykh al-Islām Ibn Taymiyyah and his rank in knowledge.

I acknowledge that my knowledge and understanding are insufficient to fully grasp the reality of this esteemed scholar, nor do time and place permit it. However, whoever is granted the opportunity to study this magnificent work will know who Shaykh al-Islām Ibn Taymiyyah is!

Allāh granted Ibn Taymiyyah a power of memory and comprehension unlike anything we know or have heard of in anyone else. Our teacher, Sayyid Muḥammad Rashīd Ridā (may Allāh have mercy on him), mentioned at the end of one of the many treatises of Shaykh al-Islām printed at the expense of His Majesty King ‘Abd al-‘Azīz (may Allāh perfume his resting place), the following text: ‘As for the religious and scholarly value of this collection, it is immeasurable. Repetition within it is beneficial, for these extensive verifications are rarely fully grasped by anyone unless repeated in their mind many times.

It is remarkable that Shaykh al-Islām (may Allāh sanctify his soul) used to write these issues extemporaneously without consulting any books. They are among the clear signs and evident proofs that this man is one of the greatest signs of Allāh among His creation. Allāh supported him through His Book, about which He said, {guides to that which is most suitable} [Al-Isrā’: 9], the Sunnah of His Messenger (peace be upon him), and the understanding and adherence to them held by the righteous predecessors (Salaf aṣ-Ṣāliḥ).’

It is known from every part of it—let alone its entirety and sum—that he (may Allāh have mercy on him) gathered knowledge—transmitted, rational, legal, historical, philosophical, and encompassing the doctrines of religions and sects, the views of schools of thought, and the sayings of factions—in terms of memorization and understanding, the like of which is not known from any scholar on earth, before or after him. More amazing than his memorization was his ability to recall it instantly when speaking, dictating, or writing. Greater still was the power of judgment Allāh granted him in refuting falsehood and establishing truth in every matter, using both textual and rational proofs, and championing the methodology of the Salaf in understanding the Book and the Sunnah against all opposing schools of theologians (mutakallimīn), philosophers, and others. {That is the bounty of Allāh, which He gives to whom He wills, and Allāh is the possessor of great bounty.} [Al-Jumu’ah: 4].

Our teacher Sayyid Rashīd Ridā (may Allāh have mercy on him) said elsewhere,

after printing a treatise by Shaykh al-Islām, the following text:

‘May Allāh have mercy on Shaykh al-Islām and reward him on behalf of Islam and the Muslims with the best reward. By Allāh, the knowledge that has reached us from him in clarifying the reality of this religion, the reality of its beliefs (‘aqā’id), and the concordance of sound reason and its sciences with the authentic transmission from the Book of Allāh Almighty and the Sunnah of His Messenger (peace be upon him), is unlike the knowledge that has reached us from any other scholar. Indeed, we know of no one else who was granted the like of what he was granted in combining the transmitted sciences and the rational sciences of all types, along with deduction and verification, without imitation or blind following.’

As I write this brief introduction, [I have before me] the book *Ar-Radd ‘alā al-Mantiqiyyīn* (Refutation of the Logicians) by Ibn Taymiyyah; it comprises five hundred and forty-five pages. To convey the extent of the knowledge bestowed upon this man, I will quote Ibn Taymiyyah’s own description of this work, where he said: ‘To proceed: I always knew that Greek logic is not needed by the intelligent person, nor does the dull person benefit from it. However, I used to think its propositions were true, seeing the truth of many of them. Then, later, the error of a group of its propositions became clear to me, and I wrote something about that. Then, while I was in Alexandria—this was in the year 709 AH, when the Shaykh (may Allāh have mercy on him) was imprisoned in Alexandria—I met someone whom I saw venerating the philosophers with affirmation and awe. I mentioned to him some of the ignorance and misguidance they deserved. This necessitated that I write, in one sitting between Dhuhr and ‘Aṣr, some discourse on logic, which I noted down at that time. Then I followed it up later in subsequent sessions until it was complete. This was not my primary concern; my concern lay in what I wrote against them regarding theology. It became clear to me that much of what they mentioned in their principles concerning theology and logic is among the sources of the corruption of their theological views, such as what they mentioned about the composition of essences from attributes they called ‘essential’, and what they mentioned about definitions and demonstrative syllogisms, and even what they mentioned about the definitions by which conceptualizations are known, and indeed what they mentioned about the forms of the syllogism and its certain premises.

Some people wanted to write down what I had noted at that time of the discourse against them concerning logic, so I permitted that because it opens the door to knowing the truth, even though the refutation against them that this door opens could potentially be many times more than what I noted down at that time.’ End of what he mentioned in the introduction to his book (may Allāh have mercy on him). Whoever studies that book and reads it with careful consideration and understanding will find himself needing not just one sitting between Dhuhr and ‘Aṣr to understand those pages that he dictated (may Allāh have mercy on him) in that book, but rather multiple sittings to understand even some of those pages. But, as Allāh Almighty said, {That is the bounty of Allāh, which He gives to whom He wills}.

He (may Allāh have mercy on him) was indeed drawing from an ocean of knowledge in that intricate depth of subtle meanings. He accurately reported the sayings of the Greek logicians, critiqued them with expert criticism, and

followed up with what thinkers like Ar-Rāzī, Abū Ḥāmid al-Ghazālī, Ibn Sīnā, and others added to that science, affirming what they got right and critiquing their errors with clarification that reason accepts and agrees with revelation.

Shaykh al-Islām Ibn Taymiyyah was not limited to one field of knowledge; rather, he was an ocean in all fields known in his time and after, related to the Book and the Sunnah. He was knowledgeable in astronomy, mathematics, geography, medicine, and other sciences prevalent in his era. He would discuss with the experts of each field with abundant knowledge, and he knew the doctrines of the people of falsehood better than the people of falsehood themselves. Through this, he was able to penetrate the core of their claims and invalidate them with reason and revelation.

Al-Ḥāfiẓ al-Mizzī said about him: 'I have not seen his like, nor did he see his own like. I have not seen anyone more knowledgeable of the Book of Allāh and the Sunnah of His Messenger, nor more adherent to them than him.'

Al-Qāḍī Abū al-Faṭḥ Ibn Daqīq al-ʿId said: 'When I met Ibn Taymiyyah, I saw a man before whose eyes were all the sciences; he took what he wanted and left what he wanted.'

Shaykh Ibrāhīm al-Musqī said: 'Indeed, Taqī ad-Dīn should be learned from and accepted in knowledge. If his life is prolonged, he will fill the earth with knowledge, and he is upon the truth. People will inevitably oppose him because he is an inheritor of prophetic knowledge.'

I say... The Shaykh experienced the harm that Shaykh al-ʿId anticipated for him. Ibn Taymiyyah set the highest example of patience and endurance of harm for the sake of truth. His prison became a school that gathered criminals who found more good in prison, as Allāh distanced them from their crimes, making them repentant to Allāh and callers to Him.

The Chief Justice Ibn al-Ḥarirī said: 'If Ibn Taymiyyah is not Shaykh al-Islām, then who is?!' The master of grammarians, Abū Ḥayyān, said about him when he met him: 'My eyes have never seen his like.'

Al-Ḥāfiẓ Az-Zarkānī said: 'Ibn Taymiyyah was granted mastery (al-yad aṭ-ṭūlā) in fine composition, quality of expression, arrangement, division, and clarification. Allāh made the sciences pliable for him, just as He made iron pliable for Dāwūd (David). When asked about a field of knowledge, the observer and listener would think he knew no other field.'

Among what was found in a book written by the Chief Justice Abū al-Ḥasan as-Subkī to Al-Ḥāfiẓ Adh-Dhahabī concerning Shaykh Taqī ad-Dīn is the following text: 'As for my master's statement regarding the Shaykh:

The servant [i.e., As-Subkī] is fully convinced of his great stature, the vastness of his ocean [of knowledge], his breadth in the religious and rational sciences, his excessive intelligence and diligence, and his reaching a level in all of that which surpasses description. The servant says this constantly, and his stature in my estimation is greater and more majestic than that, along with what Allāh gathered for him of piety, asceticism, religiosity, support for the truth, and standing firm in it for no purpose other than it, and the rarity of his like in [this] time, nay, in [many] times.'

I say... This is a brief excerpt from the sayings of some of these eminent scholars

about this unique personality and conclusive proof. I mention it so that those who know nothing about this Imām may know something, and because it relates to an important matter that behooves us—indeed, is one of our duties—to draw attention to in these days when principles and opinions have invaded us in the heart of our homeland, seeking to divert us from the religion (millah) of Ibrāhīm, Mūsā, ʿĪsā, and our Prophet Muḥammad (may Allāh’s prayers and peace be upon them all). This is because the reality of what Islam brought—its beliefs, principles, systems, and rulings—has been veiled from some people and our youth. Its wisdom, causes, and effects have become obscure to them. The people of falsehood came with principles they invented, adorned, and falsified. Our youth in the Islamic world lacked knowledge of the reality of what Islam brought, lost those radiant proofs, and in some parts of the world, a faction of the rabble, knowing neither qīṭ nor qīṭmīr (i.e., nothing at all), gained dominance. To seize control of the people, they put forward their foolish ones among their scholars, then began to embellish those actions, describing them as [new] principles for human equality and justice for the poor from the rich... [text seems corrupt here] ... except that people distanced themselves from the true values brought by the pure Islamic Sharīʿah in terms of principles and foundations, which represent the highest level human thought has reached concerning truth, justice, and the elevation of humanity. Within those principles and foundations lies the loftiness of the human soul, raising it from the lowest depths to the highest heights. There lies social justice and absolute equity, free from favoritism, aggression, or strangeness. This is not surprising, for it is the Sharīʿah revealed by the Lord of the heavens and the earth for the happiness of His servants in their worldly life and their Hereafter.

This true picture of the Islamic Sharīʿah—Allāh blinded the insights of a considerable number from seeing it. The devils among mankind seized this opportunity of heedlessness and invaded our Islamic homeland with these principles and inventions in the name of the interest of the individual and the group. Whoever visits those places afflicted by this type of new principle will find people whose [true feelings] are suppressed within their chests; they cannot criticize it, nor do they possess any escape or refuge from it for themselves. They endure hardship and pain, seeing their wealth plundered, their rights violated, and their tongues silenced. Yet, the trumpets of falsehood blare and resonate, the hired rabble applaud and cheer, and alongside that are the drawn swords over the necks of those who oppose, nay, over the necks of those who do not show contentment with what they have done. If only those who hear those trumpets and drums would travel to the lands of those who exchanged the favor of Allāh for disbelief and caused their people to dwell in the abode of ruin, to see how they live and how they taste the painful torment, so they might take heed from what befell them and ask Allāh for salvation from falling into such a hell.

I say... The enemies of Islam were only able to work towards obliterating the hearts of some after the Muslims distanced themselves from the reality of understanding Islam, its rulings, its laws, and its principles. How greatly we need the like of Shaykh al-Islām Ibn Taymiyyah in our current era to combat those falsehoods, clarify for people the reality of what came to them from their Lord, and explain to them the perfect blessing that Allāh Almighty described in His Book: {This day I have perfected for you your religion and completed My favor

upon you and have approved for you Islam as religion.} [Al-Mā'idah: 3].

Many of our youth, and a considerable number of those who claim knowledge among us, are ignorant of the reality of the principles and views revealed by Allāh and His Messenger. Thus, the embellished words of atheists and deviants attracted them, and many devoted themselves to the books of the people of misguidance because they were turned away from the brilliant light towards the deceptive flash of lightning, so they went astray and were lost.

Islam and its correct principles have not been studied in our era with a true, clear study. The wisdom of Islamic legislation and the foundations upon which each of its rulings is built have not been disseminated among the people, so that they might know the difference between that brilliant light and the deceptive flash of lightning in pitch darkness. Every matter that humans need concerning their religion and worldly life, Islam has addressed it in a way that guarantees happiness and contentment for all. There is no happiness beyond the happiness that Islam seeks for humanity in this world and the next. This is said by one who understands the reality of Islamic beliefs and the laws of Islam, and it is denied by one who is ignorant of Islam and its principles—and 'whoever is ignorant of something is hostile towards it.'

We have not known in the history of Islamic scholarship a man whom Allāh granted understanding of the principles of Islam and its realities like He granted Ibn Taymiyyah. He understood everything Islam brought, just as he understood the sciences of his age. Therefore, you find among his numerous, abundant writings such knowledge, clarification, and truths that you do not find in the books of other scholars.

Our duty today is to study what this great man wrote on every matter, present it in a way that draws attention to it and makes it accessible to understanding, so that our youth may devote themselves to understanding those principles, making them a sanctuary wherein they fortify themselves against foreign deviations, which bring them nothing but lethal poison and misery in this world, and the punishment of Allāh thereafter is more severe and more lasting.

Allāh has appointed in this sacred land His Majesty King Sa'ūd ibn 'Abd al-'Aziz, King of the Kingdom of Saudi Arabia. He loves striving to serve Islam and spread the Islamic call. His Majesty (may Allāh preserve him) ordered the establishment of an Islamic University in Madinah al-Munawwarah to teach people the religion of Islam for its dissemination throughout the lands. Among the best deeds for His Majesty and for the Muslims was facilitating the collection of the works of Ibn Taymiyyah (may Allāh sanctify his soul) in this valuable collection. It is therefore incumbent upon us to benefit from these opportune circumstances. Let the administration of the Islamic University assign a special committee within the university to devote itself to studying each field about which Ibn Taymiyyah wrote, dedicate a specific Section to it, deliver lectures on it in exemplary gatherings, and work to publish that, so that people may know the reality of the principles Islam brought. For what this great scholar wrote contains knowledge and benefits that cannot be enumerated.

Take an example... Here is his book which he named *Iqtidā' aṣ-Ṣirāṭ al-Mustaqīm fī Mukhālafat Aṣhāb al-Jahīm* (The Requirement of the Straight Path in Opposing the Companions of Hellfire). He outlined characteristics for the Muslim that make him the highest ideal in everything required for the

perfection of humanity. He made the Muslim—through what Islam obligated upon him and the rights it granted him—reach the highest peak, rivaled only by those who follow his path. If you read that book with understanding and depth, you will see that what Hitler intended for the ‘Aryan individual’ in his book *Mein Kampf* is nothing compared to the personality Islam intended for the Muslim, which Ibn Taymiyyah clarified in his book *Iqtidā’ aṣ-Ṣirā’ al-Mustaqīm*. There is a vast difference between a personality distinguished from others by racial names and principles, as if it were a deaf machine, and a personality distinguished by perfection of character and loftiness of soul, driving it to the highest heights (‘Illiyīn).

That creed of Islam, faith (īmān), and sincerity of worship to Allāh alone, and those principles and laws—every foundation of which Ibn Taymiyyah clarified, and every branch of which he explained—are what we must study and understand. They are what we must transmit among ourselves. We ought to fortify ourselves with them and make them shields with which we enter the battles to fight the invaders who have entered the heart of our homeland, fighting us in the streets and alleys, and entering upon us in the courtyards of our homes. If we do not rise up as one man to acquire this sound knowledge and wield the eloquent proof—which is present before us—we will fall into a decline from which we will have no recovery.

For all these reasons, I implore every Muslim, religious leader, and follower in this Ummah to hasten to this heritage, which came to us from Allāh and was conveyed to us by His Messenger, so that we may understand it with true understanding and embody its character. Perhaps we can preserve what remains for us and turn back those among us who are astray, so they may return [drawing] from the ocean of this pure Shari’ah. Those principles will remain forever the true beacon for human happiness.

He, Glorified and Exalted is He, said: {Then is one who is on clear evidence from his Lord like one to whom the evil of his work has been made attractive and they follow their [own] desires?} [Muḥammad: 14].

And He, may His names be sanctified, said: {Those who disbelieve and avert [people] from the way of Allāh—He will waste their deeds. * And those who believe and do righteous deeds and believe in what has been sent down upon Muḥammad—and it is the truth from their Lord—He will remove from them their misdeeds and amend their condition.} [Muḥammad: 1-2].

{Our Lord, give us in this world [that which is] good and in the Hereafter [that which is] good and protect us from the punishment of the Fire.} [Al-Baqarah: 201].

Yūsuf Yāsīn

Volume 1

Tawhîd Al-Ulūhiyyah (Oneness of Worship)



Introduction

Shaykh al-Islām Aḥmad ibn Taymiyyah (may Allāh sanctify his soul) said:

In the Name of Allāh, the Most Gracious, the Most Merciful.

{All praise is for Allāh Who created the heavens and the earth and made the darknesses and the light. Then those who disbelieve equate [others] with their Lord...} [Al-An'ām: 1] The Knower of what has been, what is, and what will be; He Who: {His command is only when He intends a thing that He says to it, 'Be,' and it is...} [Yā-Sīn: 82] He Who {creates what He wills and chooses; not for them was the choice. Exalted is Allāh and high above what they associate with Him...} [Al-Qaṣaṣ: 68] {And He is Allāh; there is no deity except Him. To Him is praise in the first [life] and the Hereafter. And His is the command, and to Him you will be returned...} [Al-Qaṣaṣ: 70]

He Who—the categories of signs point to His Oneness in Divinity, and His knowledge has made clear to His creation the perfection within the created beings. He has manifested His power over His creatures through the varieties of originated things He has wondrously brought forth. The diversity of differing states guides towards His action according to His way (Sunnah). Through His mercy, He has guided His servants to His blessings, which none can enumerate except the Lord of the heavens. Through His far-reaching wisdom, He has made known the proofs of His praise and commendation, which He deserves in all situations. Servants cannot enumerate the praise due to Him; rather, He is as He has praised Himself, because of the Names and Attributes He possesses. He is described with the attributes of perfection and the qualities of majesty, in which nothing among existing beings resembles Him. He is the Holy, the Source of Peace, the One far removed from anything resembling Him in attributes of perfection or from being touched by any defects. So Glory be to Him, and He is highly exalted above what the wrongdoers say! He Who created the heavens and the earth and has not taken a son and has not had a partner in dominion and has created each thing and determined it with [precise] determination.

He sent the Messengers as bearers of glad tidings and warners so that mankind will have no argument against Allāh after the Messengers. And ever is Allāh Exalted in Might, Wise. Bearers of glad tidings to whoever obeys them, [promising] the ultimate desire of all that souls love and perceive as bliss; and warners to whoever disobeys them, [warning] of curse and distancing, and that they will be punished with a painful torment. He commanded them to call creation to worship Him alone, associating no partner with Him, being sincere to Him in religion, even if the polytheists dislike it. As He, the Exalted, said: {O messengers, eat from the good foods and work righteousness. Indeed, I, of what you do, am Knowing. And indeed this, your religion, is one religion, and I am your Lord, so fear Me...} [Al-Mu'minūn: 51-52] And He appointed for each of them a law and a clear way so they would adhere straightly to it and not seek any crookedness therein. And He sealed them with Muḥammad (peace be upon

him), the best of the first and the last, the chosen one of the Lord of the worlds, the witness, the bearer of glad tidings, the warner, the guide, the illuminating lamp, by whom He brought people out of darknesses into the light and guided them to the path of the Exalted in Might, the Praiseworthy. {Allāh, to Whom belongs whatever is in the heavens and whatever is on the earth. And woe to the disbelievers from a severe punishment...} [Ibrāhim: 1-2]

He sent him with the best of ways and laws, and He nullified through him the types of disbelief and innovations. He sent down upon him the best of Books and news, and made it a guardian over the Books of Heaven that came before it. He made his nation (ummah) the best nation produced for mankind—they enjoin what is right and forbid what is wrong and believe in Allāh. They complete seventy nations; they are the best of them and the most honored by Allāh. He is a witness over them, and they are witnesses over mankind in this world and the Hereafter, due to the manifest and hidden blessings He has bestowed upon them. He protected them from agreeing upon misguidance, since no prophet remained after him to clarify any alteration to the Message. He perfected their religion for them, completed His favor upon them, was pleased with Islam as their religion, and made it prevail over all other religions—a prevalence through victory and empowerment, and a prevalence through proof and clarification. He placed among them their scholars as inheritors of the Prophets, standing in their place in conveying what was revealed of the Book, and a victorious group who will remain manifest upon the truth, unharmed by those who oppose them or forsake them, until the time of Reckoning. He preserved for them the Reminder which He sent down from the Preserved Book, as He, the Exalted, said: {Indeed, it is We who sent down the Reminder, and indeed, We will be its guardian...} [Al-Ĥijr: 9]

Thus, no distortion or alteration occurs in their Book as occurred among the possessors of the Torah and the Gospel. He distinguished them with narration and the chain of transmission, by which the expert critics distinguish between truth and falsehood. He made this inheritance carried in each succeeding generation by its upright ones, the people of knowledge and religion, who negate from it the distortions of the extremists, the fabrications of the falsifiers, and the interpretations of the ignorant, so that the blessing upon the Ummah may continue through them, the light may emerge from the darkness through them, and the religion of Allāh, with which He sent His Messenger, may be revived through them, and Allāh may clarify His path to the people through them. So, the best of creation are the followers of this noble Prophet, described in the saying of the Exalted: {There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; [he is] concerned over you and to the believers is kind and merciful...} [At-Tawbah: 128]

And I bear witness that there is no deity except Allāh, alone, without partner, Lord of the worlds, God of the Messengers, and King of the Day of Judgment. And I bear witness that Muḥammad is His servant and His Messenger, whom He sent to all people. He sent him when people were in the ugliest state of ruin and the worst condition of disbelief, ignorance, and misguidance. So he (peace be upon him) continuously strove in conveying the religion, guiding the worlds, and striving against the disbelievers and hypocrites until the sun of faith rose, the night of falsehood retreated, the army of the Most Gracious became mighty, the party of Satan was humbled, the light of the Criterion became manifest, the

recitation of the Qur'ān became widespread, the call of the Adhān was proclaimed, the people of the deserts and cities were illuminated by the light of Allāh, and the proof of Allāh was established upon mankind and jinn, when the respondent from Ma'add ibn 'Adnān arose. May Allāh send prayers upon him and upon his family, his companions, and those who follow them in excellence—prayers with which the Sovereign, the Judge is pleased—and grant him peace, a greeting coupled with contentment.

As for what follows: Indeed, there is no happiness for the servants, nor salvation in the Hereafter, except by following His Messenger. {And whoever obeys Allāh and His Messenger will be admitted by Him to gardens [in Paradise] under which rivers flow, abiding eternally therein; and that is the great attainment...} [An-Nisā': 13] {And whoever disobeys Allāh and His Messenger and transgresses His limits—He will admit him into a Fire to abide eternally therein, and he will have a humiliating punishment...} [An-Nisā': 14] Thus, obedience to Allāh and His Messenger is the axis of happiness around which it revolves, and the foundation of salvation from which it does not deviate. For indeed, Allāh created creation for His worship, as He, the Exalted, said: {And I did not create the jinn and mankind except to worship Me...} [Adh-Dhāriyāt: 56] And He only obligated them to worship Him through obedience to Him and obedience to His Messenger. Therefore, there is no worship except what is obligatory or recommended in the religion of Allāh; anything other than that is misguidance from His path. This is why he (peace be upon him) said: 'Whoever does an action upon which is not our command, it is rejected.' [Narrated by Al-Bukhārī and Muslim in the two Ṣaḥīḥs] And he said in the ḥadīth of Al-'Irbād' ibn Sāriyah, which the compilers of the Sunan narrated and At-Tirmidhī authenticated: 'Indeed, whoever among you lives after me will see much differing. So you must adhere to my Sunnah and the Sunnah of the Rightly-Guided Caliphs after me. Hold fast to it and bite onto it with your molar teeth. And beware of newly invented matters, for indeed, every innovation is misguidance.' And in the authentic ḥadīth narrated by Muslim and others, he used to say in his sermon: 'The best of speech is the speech of Allāh, the best of guidance is the guidance of Muḥammad, the worst of matters are its newly invented ones, and every innovation is misguidance.'

Allāh has mentioned obedience to the Messenger and following him in about forty places in the Qur'ān, such as His saying, the Exalted: {He who obeys the Messenger has obeyed Allāh...} [An-Nisā': 80] And His saying, the Exalted: {And We did not send any messenger except to be obeyed by permission of Allāh. And if, when they wronged themselves, they had come to you, [O Muḥammad], and asked forgiveness of Allāh and the Messenger had asked forgiveness for them, they would have found Allāh Accepting of repentance and Merciful. But no, by your Lord, they will not [truly] believe until they make you, [O Muḥammad], judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission...} [An-Nisā': 64-65] And His saying, the Exalted: {Say, 'Obey Allāh and the Messenger.' But if they turn away—then indeed, Allāh does not love the disbelievers...} [Āl 'Imrān: 32] And He, the Exalted, said: {Say, [O Muḥammad], 'If you should love Allāh, then follow me, [so] Allāh will love you and forgive you your sins...' } [Āl 'Imrān: 31] So He made the servant's love for his Lord necessitate following the Messenger, and He made

following the Messenger a cause for Allāh's love for His servant.

And He, the Exalted, has said: {And thus We have revealed to you an inspiration of Our command. You did not know what is the Book or [what is] faith, but We have made it a light by which We guide whom We will of Our servants...} [Ash-Shūrā: 52] So, what Allāh revealed to him, Allāh guides by it whom He wills of His servants, just as He (peace be upon him), by that, was guided by Allāh, the Exalted, as He, the Exalted, said: {Say, 'If I should err, I would only err against myself. But if I am guided, it is by what my Lord reveals to me.'...} [Saba': 50] And He, the Exalted, said: {There has come to you from Allāh a light and a clear Book. By which Allāh guides those who pursue His pleasure to the ways of peace and brings them out from darknesses into the light, by His permission, and guides them to a straight path...} [Al-Mā'idah: 15-16]

So, through Muḥammad (peace be upon him), disbelief was distinguished from faith, profit from loss, guidance from misguidance, salvation from ruin, deviation from right guidance, crookedness from correctness, the people of Paradise from the people of Hellfire, and the pious from the wicked. And [through him was distinguished] preferring the path of those upon whom Allāh has bestowed favor—of the prophets, the truthful, the martyrs, and the righteous—from the path of those who have evoked [His] anger and those who are astray. Thus, souls are more in need of knowing what he came with and following it than they are of food and drink. For if the latter is missed, death occurs in this world. But if the former is missed, punishment occurs [in the Hereafter] Therefore, it is incumbent upon everyone to exert their effort and capacity in knowing what he came with and obeying it, as this is the path to salvation from the painful punishment and happiness in the Abode of Bliss.

The path to that is narration and transmission, since mere intellect is not sufficient for that. Rather, just as the light of the eye cannot see except with the presence of light before it, likewise, the light of the intellect cannot be guided unless the sun of the Message (Risālah) rises upon it. For this reason, conveying the religion is one of the greatest obligations of Islam. And knowing what Allāh commanded His Messenger with is obligatory upon all mankind.

Allāh, Glorified is He, sent Muḥammad with the Book and the Sunnah, and by them, He completed His favor upon his Ummah. He, the Exalted, said: {...and to complete My favor upon you and that you may be guided. Just as We have sent among you a Messenger from yourselves reciting to you Our verses and purifying you and teaching you the Book and wisdom and teaching you what you did not know. So remember Me; I will remember you. And be grateful to Me and do not deny Me...} [Al-Baqarah: 150-152] And He, the Exalted, said: {Certainly did Allāh confer [great] favor upon the believers when He sent among them a Messenger from themselves, reciting to them His verses and purifying them and teaching them the Book and wisdom...} [Āl 'Imrān: 164] And He, the Exalted, said: {...And remember the favor of Allāh upon you and what has been revealed to you of the Book and wisdom by which He instructs you...} [Al-Baqarah: 231] And He, the Exalted, said: {It is He who has sent among the unlettered a Messenger from themselves reciting to them His verses and purifying them and teaching them the Book and wisdom...} [Al-Jum'ah: 2] And He, the Exalted, said concerning Ibrāhīm (Al-Khalīl): {Our Lord, and send among them a Messenger from themselves who will recite to them Your verses and

teach them the Book and wisdom and purify them...} [Al-Baqarah: 129] And He, the Exalted, said: {And remember what is recited in your houses of the verses of Allāh and wisdom...} [Al-Aḥzāb: 34] More than one scholar, among them Yaḥyá ibn Abī Kathīr, Qatādah, Ash-Shāfiʿī, and others, have said: Wisdom is the Sunnah. Because Allāh commanded the wives of His Prophet to remember what is recited in their houses of the Book and the Wisdom; the Book is the Qurʾān, and whatever else the Messenger used to recite besides that is the Sunnah. It has been narrated from the Prophet through several chains, from the ḥadīth of Abū Rāfiʿ, Abū Thaʿlabah, and others, that he said: 'Let me not find one of you reclining on his couch when an order comes to him concerning something I have commanded or forbidden, and he says, 'Between us and you is the Qurʾān. Whatever we find in it that is lawful, we take as lawful, and whatever we find in it that is unlawful, we take as unlawful.' Verily, I have been given the Book and something like it along with it.' And in another narration: 'Verily, it is like the Book.'

Since the Qurʾān is distinguished in itself—due to what Allāh specified it with of inimitability by which it differs from the speech of people, as He, the Exalted, said: {Say, 'If mankind and the jinn were to gather together to produce the like of this Qurʾān, they could not produce the like of it, even if they were to each other assistants'...} [Al-Isrāʾ: 88] and since it was transmitted via mass narration—no one aspired to change anything of its words or letters. However, Satan aspired to introduce distortion and alteration into its meanings through misinterpretation and exegesis, and he aspired to introduce into the ḥadīths omissions and additions by which he could mislead some servants. So Allāh, the Exalted, established the expert critics, the people of guidance and correctness. They refuted the party of Satan, distinguished between truth and falsehood, and dedicated themselves to preserving the Sunnah and the meanings of the Qurʾān from addition or omission therein. Each of the scholars of the religion undertook, by virtue of what [Allāh] bestowed upon him and upon the Muslims—like the position of the people of jurisprudence who understood the meanings of the Qurʾān and Ḥadīth—[the task of] repelling the errors that occurred in that, both in the past and present. Some of this [error] was clear and manifest: from which deviation is impermissible; and some of it was subtle: in which independent reasoning is permissible for the upright scholars. The scholars of transmission and critique undertook the science of narration and the chain of transmission. They traveled to [distant] lands for it, forsook delicious sleep for it, parted with wealth and children, spent their new and old possessions for it, were patient through calamities for it, and contented themselves with a traveler's provision from the world. They have, concerning this, famous accounts and transmitted stories, which are well-known among its people, and known and recorded for whoever seeks knowledge of them: how one of them would pillow the dust, leave delicious food and drink, abandon socializing with family and companions, endure the bitterness of estrangement, and suffer severe hardships. It was a matter that Allāh made beloved to them and adorned for them, so that He might preserve the religion of Allāh thereby. Just as He made the House (Kaʿbah) a place of return for the people and security, which they head towards from every distant path, enduring painful matters encountered on the way. And just as Jihād with self and wealth was made beloved to the people of fighting—a wisdom from Allāh by which He preserves

the religion to guide the guided, and to make manifest through it the guidance and the religion of truth with which He sent His Messenger, even if the polytheists dislike it.

So whoever is sincere in the actions of the religion, performing them for Allāh, is among the pious allies of Allāh, the people of everlasting bliss. As He, the Exalted, said: {Unquestionably, [for] the allies of Allāh there will be no fear concerning them, nor will they grieve. Those who believed and were fearing Allāh. For them are good tidings in the worldly life and in the Hereafter. No change is there in the words of Allāh. That is what is the great attainment...} [Yūnus: 62-64] The Prophet interpreted the good tidings in this world in two ways: First: the praise of those who commend him. Second: the righteous dream that a righteous man sees, or that is seen for him. {It was said: 'O Messenger of Allāh, a man does a deed for himself, and people praise him for it?' He said: 'That is the believer's immediate good tidings.'} And Al-Barā' ibn 'Āzib said: The Prophet was asked about His saying {For them are good tidings in the worldly life...}, so he said: 'It is the righteous dream that a righteous man sees, or that is seen for him.'

Those who undertake the preservation of the knowledge inherited from the Messenger of Allāh, the devout, learned scholars who guard it from addition and omission, are among the greatest pious allies of Allāh and His successful party. Indeed, they have an advantage over others among the people of faith and righteous deeds. As He, the Exalted, said: {Allāh will raise those who have believed among you and those who were given knowledge, by degrees...} [Al-Mujādilah: 11] Ibn 'Abbās said: Allāh raises [those who were given knowledge from among the believers above those who were not given knowledge, by degrees.]¹

The science of the chain of transmission (isnād) and narration is something with which Allāh has specifically favored the Ummah of Muḥammad (peace be upon him) and made it a ladder to understanding. The People of the Book have no isnād by which they can trace their transmitted reports. Likewise, the innovators from this Ummah, the people of misguidance. The isnād belongs only to those upon whom Allāh has bestowed the greatest favor: the people of Islam and the Sunnah. They distinguish by it between the authentic and the weak, the crooked and the straight. Others, from the people of innovation and the disbelievers, only have transmitted reports which they trace without isnād, and upon which their religion relies. They do not know within them the truth from the falsehood, nor the sound from the defective. As for this Ummah, granted mercy, and the companions of this Ummah, protected [from collective error]: the people of knowledge and religion among them are upon certainty regarding their affair. Truth has become clear to them from falsehood, just as the morning becomes clear to one with two eyes. Allāh protected them from agreeing upon an error in the religion of Allāh, whether rational or transmitted.

He commanded them, when they dispute about something, to refer it back to Allāh and the Messenger, as He, the Exalted, said: {O you who have believed, obey Allāh and obey the Messenger and those in authority among you. And if

¹ [There is a] blank space in the original text. The addition [completing the quote of Ibn 'Abbās] is from Al-Ḥākim in his Tafsīr [Section of Al-Mustadrak] (2/481), where he stated: 'This is a ḥadīth with an authentic chain of transmission (isnād), but they [Al-Bukhārī and Muslim] did not narrate it.' Adh-Dhahabī concurred with him.

you disagree over anything, refer it to Allāh and the Messenger, if you should believe in Allāh and the Last Day. That is best and most excellent in interpretation...} [An-Nisā': 59] So, if the people of jurisprudence agree upon a ruling, it can only be true. And if the people of ḥadīth agree upon authenticating a ḥadīth, it can only be true. Each of the two groups has methods of deduction for their objectives, both clear and subtle, by which one who is devoted to this matter is known. Allāh, the Exalted, inspires them with correctness in this issue, as indicated by the legislative proofs, and as known through existential experience. For Allāh has inscribed faith in their hearts and supported them with a spirit from Him, because they were truthful in their loyalty to Allāh and His Messenger and their enmity towards those who deviated from Him. He, the Exalted, said: {You will not find a people who believe in Allāh and the Last Day having affection for those who oppose Allāh and His Messenger, even if they were their fathers or their sons or their brothers or their kindred. Those—He has decreed within their hearts faith and supported them with spirit from Him...} [Al-Mujādilah: 22]

The people of knowledge who convey transmissions from the Messenger are the greatest of people in upholding these principles. The blame of a blamer does not affect any of them concerning Allāh, nor do great obstacles deter them from the path of Allāh. Rather, one of them speaks the truth incumbent upon him, and speaks [critically] about the dearest of people to him, acting upon His saying, the Exalted: {O you who have believed, be persistently standing firm in justice, witnesses for Allāh, even if it be against yourselves or parents and relatives. Whether one is rich or poor, Allāh is more worthy of both. So follow not [personal] inclination, lest you not be just. And if you distort [your testimony] or refuse [to give it], then indeed Allāh is ever, with what you do, Acquainted...} [An-Nisā': 135] And His saying, the Exalted: {O you who have believed, be persistently standing firm for Allāh, witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness. And fear Allāh; indeed, Allāh is Acquainted with what you do...} [Al-Mā'idah: 8] They possess, in terms of validation (ta'dīl) and invalidation (tajrīh), weakening (ta'dīf) and authentication (taṣhīh), praiseworthy effort and righteous work, which has been among the causes of preserving the religion and protecting it from the inventions of the fabricators. They are at various levels in this: among them is the one restricted to mere transmission and narration; among them are the people of expertise in ḥadīth and understanding; and among them are the people of jurisprudence in it and who possess knowledge of its meanings.

The Prophet commanded the Ummah that those present should convey from him to those absent, and he supplicated for the conveyors with an answered supplication. He said in the authentic ḥadīth: 'Convey from me, even if it is a single verse. Narrate from the Children of Isrā'īl, and there is no harm. And whoever lies about me intentionally, let him take his seat in the Fire.' And he also said in his sermon during the Farewell Pilgrimage: 'Let the witness convey to the absent, for perhaps the one to whom it is conveyed understands better than the one who heard [directly]' And he also said: 'May Allāh grant radiance to a person who hears a ḥadīth from us and conveys it to one who did not hear it. For perhaps the carrier of knowledge is not himself knowledgeable, and perhaps the carrier of knowledge conveys it to one who is more knowledgeable than him.

There are three things concerning which the heart of a Muslim never bears malice: sincerity of action for Allāh, offering sincere advice to those in authority, and adhering to the community of Muslims; for indeed their supplication encompasses them from behind.' In this is a supplication from him for the one who conveys his ḥadīth, even if he is not a jurist, and a supplication for the one who conveys it, even if the listener is more knowledgeable than the conveyor, because of the radiance (naḍrah) given to the conveyors. This is why Sufyān ibn 'Uyaynah said: 'You will not find anyone from the people of ḥadīth except that there is radiance in his face, due to the supplication of the Prophet (peace be upon him).' It is said: naḍāra and naḍūra, but the form with faṭḥah (naḍāra) is more eloquent.

The people of knowledge, in the past and present, have always venerated the transmitters of ḥadīth, to the extent that Ash-Shāfi'ī (may Allāh be pleased with him) said: 'When I see a man from the people of ḥadīth, it is as if I have seen a man from the companions of the Prophet (peace be upon him).' Ash-Shāfi'ī only said this because they are in the position of the Companions in terms of conveying the ḥadīth of the Prophet. Ash-Shāfi'ī also said: 'The people of ḥadīth preserved [the knowledge], so they have merit over us, because they preserved it for us.' End quote.

الفصل

A Principle Concerning Unity And Division, Its Cause And Its Outcome

And Shaykh al-Islām (may Allāh the Exalted have mercy on him) said:

Allāh the Exalted said: {He has ordained for you of religion what He enjoined upon Nūḥ and what We have revealed to you, [O Muḥammad], and what We enjoined upon Ibrāhīm and Mūsā and ʿĪsā—to establish the religion and not be divided therein...} [Ash-Shūrā: 13] He, Glorified is He, informed [us] that He ordained for us what He enjoined upon Nūḥ, and what He revealed to Muḥammad, and what He enjoined upon the three mentioned [prophets: Ibrāhīm, Mūsā, and ʿĪsā] These are the possessors of determination, upon whom the covenant was taken, in His saying: {And [mention, O Muḥammad], when We took from the prophets their covenant and from you and from Nūḥ and Ibrāhīm and Mūsā and ʿĪsā, the son of Maryam...} [Al-Aḥzāb: 7] Regarding His saying: {what He enjoined upon Nūḥ and what We have revealed to you, [O Muḥammad], and what We enjoined upon...}, concerning Muḥammad, it came with the relative pronoun ‘what’ (alladhī) and the term ‘revelation’ (iḥāʾ), while for the rest of the Messengers, it used the term ‘enjoining’ (waṣiyyah).

Then He said: {to establish the religion...} This is an explanation of the ‘enjoining’. The particle ‘an’ here is explicative (al-mufasssrah), which comes after a verb that conveys the meaning of saying, but not its exact wording. As in His saying: {Then We revealed to you, [O Muḥammad, saying], ‘Follow (an ittabi)’...’} [An-Nāḥl: 123] And: {And We have already enjoined upon those who were given the Scripture before you and upon you that you fear Allāh (an ittaqu Allāh)..} [An-Nisāʾ: 131] The meaning is: We said to them, ‘Fear Allāh’. Likewise, His saying: {to establish the religion (an aqimū ad-dīn)..} carries the meaning: ‘He ordained for you of religion what He enjoined upon [His] Messengers, [saying], We said: Establish the religion and do not be divided therein’. So, what is ordained for us is what was enjoined and revealed), which is: {Establish the religion...} Thus, ‘Establish the religion’ explains what is ordained for us, enjoined upon the Messengers, and revealed to Muḥammad.

It might be said: The pronoun in ‘Establish’ (aqimū) refers back to us [the Ummah of Muḥammad] Or it might be said it refers back to the Messengers. Or it might be said it refers back to everyone. This [last option] is the best. An analogy is: ‘I commanded you with what I commanded Zayd: Obey Allāh,’ or ‘I enjoined upon you what I enjoined upon the sons of so-and-so: Do [this]’. Based on the first [interpretation], it would be a substitute (badal) for ‘what’ (mā), meaning: He ordained for you ‘Establish...’. Based on the second, He ordained ‘what He addressed them with: Establish...’, so it is also a substitute, mentioning what was said to the earlier ones. Based on the third, He ordained what was enjoined: ‘Establish...’. Since He addressed this group [with ‘Establish’] after informing [us] that it was said to us and said to them, it is known that the

pronoun refers back to both groups together. This is the most correct view, if Allāh wills. The meaning according to the first two interpretations ultimately returns to this [third one] For indeed, what was ordained for us is what He enjoined upon the Messengers, which is the command to establish the religion and the prohibition of division therein. However, the uncertainty lies in whether the wording of the pronoun included them [the Messengers, with the implication for us], or the reverse, or included us all together.

Since Allāh commanded the first and the last to establish the religion and not be divided therein, and He informed [us] that He ordained for us what He enjoined upon Nuḥ and what He revealed to Muḥammad, this implies two possibilities:

First: That what He revealed to Muḥammad (peace be upon him) includes his specific law which pertains particularly to us. For all that Muḥammad was sent with, He revealed to him, including fundamentals and branches. This contrasts with Nuḥ and other Messengers; for what He ordained for us from their religion is what they were enjoined with: establishing the religion and abandoning division therein. The religion upon which they all agreed is the fundamentals. Thus, the statement comprises several points:

First: He ordained for us the shared religion—which is the general Islam and Īmān—and the religion specific to us—which is the specific Islam and Īmān. Second: He commanded us to establish this entire religion, both the shared and the specific parts, and forbade us from division therein. Third: He commanded the Messengers to establish the shared religion and forbade them from division therein. Fourth: When He separated His saying {and what We have revealed to you..} [placing it] between His saying {what He enjoined upon Nuḥ..} and His saying {and what We enjoined upon Ibrāhīm and Mūsā and ‘Īsā..}, this distinction conveyed that [point about specificity].

Then, after that, He said: {And they did not become divided except after knowledge had come to them—out of ` (baghyān) between themselves...} [Ash-Shūrā: 14] So He informed [us] that their division only occurred after the coming of knowledge which clarified for them what they should guard against. For Allāh would not misguide a people after He had guided them until He makes clear to them what they should fear. [And He informed that they did not become divided except out of baghy. And baghy is exceeding the limit, as Ibn ‘Umar said....¹ arrogance and envy]. This is unlike differing based on ijtihād where there is no [definitive] knowledge and no intent of transgression (baghy), such as permissible disagreements among scholars. Baghy is either neglecting the truth or transgressing the limit; thus, it is either abandoning an obligation or committing a prohibition. So it is known that the cause of division is that [abandonment or transgression].

This is like what He said about the People of the Book: {And from those who say,

¹ There is a blank space in the original text. Shaykh Nāṣir ibn Ḥamad Al-Fahd said (p. 14): ‘It appears that the place of the blank space is the explanation (tafsīr) of baghy by Ibn ‘Umar (may Allāh be pleased with them both). Ibn Jarīr (may Allāh have mercy on him) narrated in his Tafsīr (3/231) from Ibn ‘Umar regarding the explanation of Allāh the Exalted’s saying: {baghyān baynahum..} [out of transgression/animosity between themselves] from Sūrah Āl ‘Imrān: ‘[It means] transgression for the sake of the world, seeking its dominion and authority, such that they killed one another for the world, after they had been the scholars of the people.’

'We are Christians,' We took their covenant; but they forgot a portion of that of which they were reminded. So We caused among them animosity and hatred until the Day of Resurrection...} [Al-Mā'idah: 14] So He informed [us] that their forgetting a portion of what they were reminded of—which is abandoning acting upon some of what they were commanded—was a cause for inciting animosity and hatred among them. This is exactly what occurs among the people of our religion, just as we find it between the differing factions concerning the fundamentals of their religion and many of its branches, among the people of theology and jurisprudence. And just as we find it between the scholars and the worshippers; among those dominated by the 'Mosaic' [focus on outward law] or the 'Isa-ite' [focus on inward spirituality] tendencies, until there remains in them a resemblance to the two nations [Jews and Christians], each of whom said the other is upon nothing. Just as we find the jurist who adheres to the outward actions of the religion, and the Sufi who adheres to its inward actions—each of them negates the way of the other and claims he is not from the people of the religion, or turns away from him as one not counted as part of the religion. Thus, animosity and hatred arise between them.

This is because Allāh commanded purification of the heart and commanded purification of the body. Both purifications are part of the religion that Allāh commanded and obligated. He, the Exalted, said: {Allāh does not intend to make difficulty for you, but He intends to purify you and complete His favor upon you..} [Al-Mā'idah: 6] And He said: {In it are men who love to purify themselves; and Allāh loves those who purify themselves..} [At-Tawbah: 108] And He said: {Indeed, Allāh loves those who are constantly repentant and loves those who purify themselves..} [Al-Baqarah: 222] And He said: {Take, [O, Muḥammad], from their wealth a charity by which you purify them and cause them increase..} [At-Tawbah: 103] And He said: {Those are the ones for whom Allāh does not intend to purify their hearts..} [Al-Mā'idah: 41] And He said: {The polytheists are indeed unclean..} [At-Tawbah: 28] And He said: {Allāh intends only to remove from you the impurity [of sin], O people of the [Prophet's] household, and to purify you with [extensive] purification..} [Al-Aḥzāb: 33]

So we find many jurists and ritual worshippers whose concern is solely the purification of the body. They exceed the prescribed limits in attention and action regarding it, while abandoning the purification of the heart that is commanded, whether obligatory or recommended. They understand nothing of purification except that. And we find many Sufis and ascetics whose concern is solely the purification of the heart, to the point that they exceed the prescribed limits in attention and action regarding it, while abandoning the purification of the body that is commanded, whether obligatory or recommended. The former group falls into blameworthy obsessive scruples (waswasah) regarding excessive use of water, declaring impure what is not impure, and avoiding what is not prescribed to be avoided, while their hearts contain types of envy, arrogance, and malice towards their brothers. In this, there is a clear resemblance to the Jews. The latter group falls into blameworthy heedlessness. They exaggerate in [seeking] inner soundness to the point that they consider ignorance of the evil which must be known and guarded against as part of inner soundness. They do not differentiate between the inner soundness from intending prohibited evil and the soundness of the heart from knowing evil with the commanded awareness. Then, along with this ignorance

and heedlessness, they may not avoid impurities and [fail to] establish the obligatory purification, in imitation of the Christians. Animosity arises between the two groups because of abandoning a portion of what they were reminded of and the transgression which is exceeding the limit—either through negligence and neglect of the truth, or through aggression and committing injustice. Transgression is sometimes from some of them against others, and sometimes it concerns the rights of Allāh, and the two are interconnected. This is why He said: {out of jealous animosity between themselves...} For each group transgressed against the other, neither recognizing the truth the other possessed nor refraining from aggression against them.

And He, the Exalted, said: {And those who were given the Scripture did not become divided except after there had come to them clear evidence...} [Al-Bayyinah: 4] And He, the Exalted, said: {Mankind was [of] one religion [before their deviation]; then Allāh sent the prophets as bringers of good tidings and warners and sent down with them the Scripture in truth to judge between the people concerning that in which they differed. And none differed over it except those who were given it—after the clear proofs came to them—out of jealous animosity between themselves...} [Al-Baqarah: 213] And He, the Exalted, said: {And We certainly gave the Children of Israel the Scripture and judgment and prophethood...} [Al-Jāthiyah: 16] And He, the Exalted, said similar things concerning Mūsā ibn ‘Imrān. And He said: {And do not be like the ones who became divided and differed after the clear proofs had come to them...} [Āl ‘Imrān: 105] And He said: {Indeed, those who have divided their religion and become sects, you, [O Muḥammad], are not [associated] with them in anything...} [Al-An‘ām: 159] And He said: {So direct your face toward the religion, inclining to truth (ḥanīf). [Adhere to] the fiṭrah of Allāh upon which He has created all people. No change should there be in the creation of Allāh. That is the correct religion, but most of the people do not know. [Adhere to it], turning in repentance to Him, and fear Him and establish prayer, and do not be of those who associate partners with Allāh. From those who have divided their religion and become sects, every faction rejoicing in what it has...} [Ar-Rūm: 30-32] Because each of the polytheists worships a god according to his own desires. As He said in the first verse: {Grave is it for the polytheists what you invite them to...} And He said: {O messengers, eat from the good foods and work righteousness. Indeed, I, of what you do, am Knowing. And indeed this, your religion, is one religion, and I am your Lord, so fear Me. But they divided their affair among themselves into scriptures [or sects], each faction rejoicing in what it has...} [Al-Mu‘minūn: 51-53] Thus, it becomes clear that the cause of unity and fellowship is adhering to the religion and acting upon it completely, which is worshipping Allāh alone without any partner, as He commanded, inwardly and outwardly. And the cause of division is abandoning a portion of what the servant was commanded with, and transgression among themselves. The outcome of unity is the mercy of Allāh, His pleasure, His blessings, happiness in this world and the Hereafter, and radiance of faces. And the outcome of division is the punishment of Allāh, His curse, darkness of faces, and the Messenger’s disavowal of them. This is one of the proofs that consensus is a decisive proof. For when they [the Ummah] unite, they are obedient to Allāh by doing so and receive mercy. The obedience of Allāh and His mercy cannot be [attained] by performing an act—whether a belief, statement, or action—that Allāh did not

command. Therefore, if the statement or action upon which they united was not commanded by Allāh, it would not be obedience to Allāh, nor a cause for His mercy. Abū Bakr ‘Abd al-‘Azīz used this as evidence at the beginning of ‘At-Tanbih’, drawing attention to this point.

الفصل

Section

And he said:

He (peace be upon him) said in the famous ḥadīth narrated in the Sunan collections from the two jurists among the Companions, ‘Abdullāh ibn Mas’ūd and Zayd ibn Thābit: ‘There are three things concerning which the heart of a Muslim never bears malice: sincerity of action for Allāh, offering sincere advice to those in authority, and adhering to the community of Muslims; for indeed their supplication encompasses them from behind.’ And in the preserved ḥadīth of Abū Hurayrah: ‘Indeed, Allāh is pleased with three things for you: that you worship Him and associate nothing with Him, that you hold fast all together to the rope of Allāh and not become divided, and that you offer sincere advice to whomever Allāh has placed in authority over you.’ He has combined in these ḥadīths the three characteristics: sincerity of action for Allāh, offering sincere advice to those in authority, and adhering to the community of Muslims. These three encompass the fundamentals of the religion and its principles, and they combine the rights belonging to Allāh and those belonging to His servants, and they organize the welfare of this world and the Hereafter. The explanation of this is that rights are of two types: the right of Allāh and the right of His servants. The right of Allāh is that we worship Him and associate nothing with Him, as stated explicitly in one of the two ḥadīths; this is the meaning of ‘sincerity of action for Allāh’, as mentioned in the other ḥadīth.

The rights of the servants are also of two types: specific and general. As for the specific rights, examples include every person’s kindness to their parents, and the right of one’s wife and neighbor; these are from the branches of the religion, because the legally responsible person might sometimes be free from their obligation upon him, and because their benefit is specific and individual. As for the general rights, people are of two types: rulers and subjects. The rights of the rulers involve offering them sincere advice; and the rights of the subjects involve adhering to their community; for their welfare is only completed through their unity, and they do not unite upon misguidance. Rather, the welfare of their religion and their worldly life lies in their unity and their holding fast all together to the rope of Allāh. Thus, these characteristics encompass the fundamentals of the religion.

This has been explained in the ḥadīth narrated by Muslim from Tamīm Ad-Dārī, who said: The Messenger of Allāh said: ‘Religion is sincere advice. Religion is sincere advice. Religion is sincere advice.’ They asked, ‘To whom, O Messenger of Allāh?’ He said: ‘To Allāh, to His Book, to His Messenger, to the leaders of the Muslims, and to their common folk.’ Sincere advice to Allāh, His Book, and His Messenger falls under the right of Allāh and worshipping Him alone without any partner. Sincere advice to the leaders of the Muslims and their common folk corresponds to offering sincere advice to those in authority and adhering to their community. For adhering to their community is [a form of] general sincere

advice to them. As for specific sincere advice to each one of them individually, some of this is possible, but comprehensively covering it on an individual basis is unattainable.

الفصل

Section

And Shaykh al-Islām (may Allāh sanctify his soul) said:

In the Name of Allāh, the Most Gracious, the Most Merciful.

All praise is for Allāh, Lord of the worlds. And I bear witness that there is no deity except Allāh, alone, without partner, and I bear witness that Muḥammad is His servant and His Messenger (peace be upon him).

To proceed: This is a profound principle concerning the Oneness of Allāh, and sincerity of intention and action for Him, in worship and seeking help. Allāh the Exalted said: {Say, 'O Allāh, Owner of Sovereignty, You give sovereignty to whom You will and You take sovereignty away from whom You will. You honor whom You will and You humiliate whom You will...'} [Āl 'Imrān: 26] And He, the Exalted, said: {And whatever blessing you have, it is from Allāh. Then, when harm touches you, to Him you cry aloud for help...} [An-Nahl: 53] And He, the Exalted, said: {And if Allāh should touch you with adversity, there is no remover of it except Him. And if He should touch you with good—then He is over all things competent...} [Al-An'ām: 17] And He, the Exalted, said in the other verse: {And if Allāh should touch you with adversity, there is no remover of it except Him; and if He intends for you good, then there is no repeller of His bounty...} [Yūnus: 107] And He, the Exalted, said: {It is You we worship and You we ask for help...} [Al-Fātiḥah: 5] And He, the Exalted, said: {So worship Him and rely upon Him...} [Hūd: 123] And He, the Exalted, said: {Upon Him I have relied, and to Him I turn back [in repentance].} [Hūd: 88 / Ash-Shūrā: 10] And He, the Exalted, said: {Whatever is in the heavens and whatever is on the earth exalts Allāh. To Him belongs dominion, and to Him belongs [all] praise, and He is over all things competent...} [At-Taghābun: 1] And He, the Exalted, said: {So know, [O Muḥammad], that there is no deity except Allāh and ask forgiveness for your sin and for the believing men and believing women...} [Muḥammad: 19] And He, the Exalted, said: {Say, 'Then have you considered what you invoke besides Allāh? If Allāh intended me harm, are they removers of His harm; or if He intended me mercy, are they withholders of His mercy?'} [Az-Zumar: 38]

And He, the Exalted, said: {Say, [O Muḥammad], 'Invoke those you claim [as deities] besides Allāh.' They do not possess an atom's weight [of ability] in the heavens or on the earth, and they do not have therein any share [of ownership], nor is there for Him from among them any assistant. And intercession does not benefit with Him except for one whom He permits...} [Saba': 22-23] And He, the Exalted, said: {Say, 'Invoke those you have claimed besides Him, for they do not possess the [ability for] removal of adversity from you or [for its] transfer.' Those whom they invoke seek means of access to their Lord, [striving as to] which of them would be nearest, and they hope for His mercy and fear His punishment. Indeed, the punishment of your Lord is ever feared...} [Al-Isrā': 56-57] And He, the Exalted, said: {And do not invoke with Allāh another deity. There is no deity

except Him. Everything will be destroyed except His Face. His is the judgment, and to Him you will be returned...} [Al-Qaṣaṣ: 88] And He, the Exalted, said: {And rely upon the Ever-Living who does not die, and exalt [Allāh] with His praise. And sufficient is He to be, concerning the sins of His servants, Acquainted. He who created the heavens and the earth and what is between them...} [Al-Furqān: 58-59] And He, the Exalted, said: {And they were not commanded except to worship Allāh, [being] sincere to Him in religion, inclining to truth, and to establish prayer and to give zakāh...} [Al-Bayyinah: 5]

And examples of this in the Qurʾān are many, and likewise in the Ḥadīths, and likewise in the consensus of the Ummah, especially the people of knowledge and faith among them. For this [principle], according to them, is the pivot of the millstone of the religion, as is indeed the case. We shall explain this through several aspects, before which we present an introduction.

And that is: the servant—rather, every living being—rather, every creature besides Allāh—is poor and needy, requiring the attainment of what benefits him and the repelling of what harms him. Benefit for the living being is of the nature of bliss and pleasure; and harm is of the nature of pain and punishment. So, he inevitably needs two things: First: What is sought, intended, and loved, from which benefit and pleasure are derived. Second: The helper, the means, the facilitator for that intended goal, and the preventer [who aids] in repelling the disliked.

These two are the distinct things: the agent (fāʾil) and the goal (ghāyah). So, here are four things: First: A matter that is loved, whose existence is sought. Second: A matter that is disliked, hated, whose non-existence is sought. Third: The means to attain the sought, loved thing. Fourth: The means to repel the disliked thing. These four matters are necessary for the servant, indeed for every living being: its existence and well-being cannot subsist without them. As for what is not living, the discussion concerning it is of a different nature.

Once this is clear, the explanation of what I mentioned proceeds through several aspects: First: That Allāh the Exalted is the One Who loves that He should be the One intended, called upon, and sought. And He is the Helper for [achieving] what is sought, and [He protects from] what is other than it, which is disliked, and He is the Helper in repelling the disliked. So He, Glorified is He, is the One Who combines these four matters, to the exclusion of all else. This is the meaning of His saying: {It is You we worship and You we ask for help...} [Al-Fātiḥah: 5] For servitude encompasses the intended goal, but in the most perfect way. And the One whose help is sought is the One whose help is sought for [achieving] the goal. The first [part, worship] pertains to the meaning of Divinity (Ulūhiyyah), and the second [part, istiʿānah] pertains to the meaning of Lordship (Rubūbiyyah). For the Deity is the One who is deified and thus worshipped with love, turning back [to Him], glorification, and honor. And the Lord is the One Who nurtures His servant, giving him his creation, then guiding him in all his states, including worship and other matters. Likewise is His saying, the Exalted: {Upon Him I have relied, and to Him I turn back [in repentance].} [Hūd: 88 / Ash-Shūrā: 10] And His saying: {So worship Him and rely upon Him...} [Hūd: 123] And His saying: {Upon You we have relied, and to You we have turned back [in repentance], and to You is the destination...} [Al-Mumtaḥanah: 4] And His saying, the Exalted: {And rely upon the Ever-Living who does not die,

and exalt [Allāh] with His praise..} [Al-Furqān: 58] And His saying, the Exalted: {Upon Him I have relied, and to Him is my return...} [Ar-Ra'd: 30] And His saying: {And devote yourself to Him with [complete] devotion. [He is] the Lord of the East and the West; there is no deity except Him, so take Him as Disposer of affairs...} [Al-Muzzammil: 8-9] These are seven passages that encompass these two comprehensive, fundamental principles.

Second Aspect: That Allāh created creation for His worship, which encompasses knowing Him, turning repentantly to Him, loving Him, and being sincere to Him. Through His remembrance, their hearts find tranquility; and through seeing Him in the Hereafter, their eyes find delight. Nothing He gives them in the Hereafter is more beloved to them than looking upon Him; and nothing He gives them in this world is greater than faith in Him. Their need for Him in their worship of Him and their devotion to Him is like their need—and even greater—for His creating them and His Lordship over them. For that [worship and devotion] is the intended goal for them; and through it, they become active and dynamic. There is no well-being for them, nor success, nor bliss, nor pleasure without that, under any circumstance. Rather, whoever turns away from the remembrance of his Lord, indeed, he will have a depressed life, and We will gather him on the Day of Resurrection blind. This is why Allāh does not forgive that partners be associated with Him, but He forgives what is less than that for whom He wills. This is why Lā ilāha illallāh is the best of good deeds, and Tawhīd, through the statement Lā ilāha illallāh, is the head of the matter.

As for the Tawhīd of Lordship, which creation acknowledges and which the theologians affirm, it is not sufficient on its own; rather, it serves as evidence against them. This is the meaning of what is narrated: 'O son of Ādam, I created everything for you, and I created you for Me. So, by My right over you, do not occupy yourself with what I created for you, [distracting you] from that for which I created you.' Know that this is the right of Allāh over His servants: that they worship Him and associate nothing with Him, as in the authentic ḥadīth narrated by Mu'adh on the Prophet that he said: 'Do you know what the right of Allāh over His servants is?' He [Mu'adh] said, 'I replied, 'Allāh and His Messenger know best.' He said: 'The right of Allāh over His servants is that they worship Him and associate nothing with Him. Do you know what the right of the servants is over Allāh if they do that?' He [Mu'adh] said, 'I replied, 'Allāh and His Messenger know best.' He said: 'Their right is that He will not punish them.'

He loves that [worship] and is pleased with it; He is pleased with its people, and He rejoices at the repentance of whoever returns to Him. Just as in that [worship] lies the servant's pleasure, happiness, and bliss. I have explained some of the meaning of Allāh's love for that and His joy in it elsewhere. There is nothing in existence towards which the servant can find tranquility and peace, and in turning towards which he finds bliss, except Allāh, Glorified is He. Whoever worships other than Allāh—even if he loves it and attains some affection through it in the life of this world and some kind of pleasure—it is a source of corruption for its possessor, greater than the corruption from the pleasure of eating poisoned food. {Had there been within them [i.e., the heavens and earth] gods besides Allāh, they both would have been ruined. So exalted is Allāh, Lord of the Throne, above what they describe...} [Al-Anbiyā': 22] For their subsistence depends on the True God being deified. So if there were gods within them other than Allāh, He would not be the True God, since Allāh has no equal

or likeness. Thus, they [heavens and earth] would be ruined due to the absence of that by which their well-being exists. This is from the perspective of Divinity. As for the perspective of Lordship, that is another matter, as we establish in its place.

Know that the servant's poverty towards Allāh—[manifested in] worshipping Allāh and associating nothing with Him—has no parallel to be measured against. However, it resembles, in some aspects, the body's need for food and drink, though there are many differences between them. For the reality of the servant is his heart and soul, and there is no well-being for them except through their God, Allāh, besides Whom there is no deity. So, the soul finds no tranquility in this world except through His remembrance (dhikr). It is striving towards Him with [great] effort, and it will surely meet Him. It must inevitably meet Him, and there is no well-being for it except in meeting Him. Even if the servant attains pleasures or joys through other than Allāh, that does not last. Rather, it shifts from one type to another, and from one person to another. He enjoys this at one time and in some circumstances, while at another time, that very thing he enjoyed and found pleasure in provides him no enjoyment or pleasure. Indeed, its connection to him and its presence with him may harm him and cause him detriment. But as for his God, he is in need of Him in every situation and at every time, and wherever he may be, He is with him. This is why our leader, Ibrāhīm Al-Khalīl (peace be upon him), said: {I do not love those who set...} [Al-An'ām: 76] And the greatest verse in the Noble Qur'ān is: {Allāh—there is no deity except Him, the Ever-Living, Al-Qayyūm...} [Al-Baqarah: 255] I have elaborated on the meaning of Al-Qayyūm elsewhere, and we explained that it means the Everlasting, the Abiding, Who does not cease, disappear, or perish in any way whatsoever.

Know that this aspect [the second aspect] is built upon two foundations: First: That faith itself in Allāh, worshipping Him, loving Him, and glorifying Him is the nourishment, sustenance, well-being, and foundation of the human being, as held by the people of faith and as indicated by the Qur'ān. This is not as claimed by some theologians and their ilk: that His worship is merely a burden and hardship, contrary to the heart's purpose, solely for trial and testing, or for the sake of compensation with reward, as the Mu'tazilah and others say. For although there are righteous deeds that go against the soul's desires—and Allāh, Glorified is He, rewards the servant for commanded deeds despite the hardship, as He, the Exalted, said: {That is because they are not afflicted by thirst or fatigue...} [At-Tawbah: 120], and as the Prophet (peace be upon him) said to 'Ā'ishah: 'Your reward is according to your exertion'—this [hardship] is not the primary objective of the religious command. It only occurs incidentally and consequently due to reasons not pertinent here, and this is explained in its place. This is why the terms 'faith' and 'righteous action' are not described in the Book, the Sunnah, or the speech of the Salaf as 'taklīf' (burden/obligation), as many theologians and jurists call them. Rather, the mention of taklīf comes in the context of negation, such as His saying: {Allāh does not charge a soul except [with that within] its capacity...} [Al-Baqarah: 286], {You are not charged except [for] yourself...} [An-Nisā': 84], {Allāh does not charge a soul except [according to] what He has given it...} [At-Ālāq: 7] Meaning, even if there is taklīf in the command, one is only charged according to capacity, not that the entire Shari'ah is named 'taklīf', when most of it is the delight of the eyes, the joy of the

hearts, the pleasure of the souls, and the perfection of bliss. This [joy] comes from seeking the Countenance of Allāh, turning repentantly to Him, remembering Him, and directing the face towards Him. He is the True God in Whom hearts find tranquility, and nothing else can ever take His place in that regard. Allāh the Exalted said: {So worship Him and be patient for His worship. Do you know of any similarity to Him.} [Maryam: 65] This is one foundation.

Second foundation: Bliss in the Hereafter is also [primarily] like looking upon Him, not as claimed by a faction of theologians and their ilk that there is no bliss or pleasure except through created things: food, drink, marital relations, and the like. Rather, the complete pleasure and bliss lie in their portion from the Creator, Glorified and Exalted is He. As in the transmitted supplication: 'O Allāh, I ask You for the pleasure of looking upon Your Countenance, and the longing to meet You, without harmful adversity or misleading trial.' Narrated by An-Nasā'ī and others. And in Ṣaḥīḥ Muslim and elsewhere, from Suhayb, from the Prophet, who said: 'When the people of Paradise enter Paradise, a caller will announce: 'O people of Paradise! You have a promise with Allāh which He wishes to fulfill for you.' They will say: 'What is it? Has He not brightened our faces, admitted us to Paradise, and saved us from the Fire?' He said: 'Then the veil will be lifted, and they will look upon Him—Glorified is He. He will not have given them anything more beloved to them than looking upon Him, and that is the 'increase'.' The Prophet clarified that despite their perfect enjoyment of what Allāh gave them in Paradise, He did not give them anything more beloved to them than looking upon Him. It is only more beloved to them because their enjoyment and pleasure in it is greater than the enjoyment and pleasure in anything else. For pleasure follows the perception of the beloved; the more beloved something is to a person, the more pleasurable its attainment is for him, and his enjoyment of it is greater.

It is narrated that Friday is the Day of Increase, which is the Friday of the days of the Hereafter. There are ḥadīths and narrations that confirm this. Allāh the Exalted said concerning the disbelievers: {No! Indeed, from their Lord, that Day, they will be partitioned. Then indeed, they will [enter and] burn in Hellfire...} [Al-Muṭaffifin: 15-16] So the punishment of the veil is the greatest type of punishment, and the pleasure of looking upon His Countenance is the highest of pleasures. Their portions from all other created things cannot take the place of their portion from Him, the Exalted. These two foundations are established in the Book and the Sunnah, and upon them are the people of knowledge and faith. The Knowledgeable Sufi Shaykhs speak about them, and upon them are Ahl as-Sunnah wal-Jamā'ah and the common folk of the Ummah. This is from the natural disposition upon which Allāh created people. They may argue against those who deny it sometimes using texts and narrations, and other times using spiritual tasting and finding—when pleasure is denied—for tasting it and finding it negates its denial. And they may argue sometimes using analogy through parables, which are rational analogies.

Third Aspect: That the created being possesses no benefit or harm for the servant, nor bestowal or withholding, nor guidance or misguidance, nor victory or abandonment, nor lowering or raising, nor honor or humiliation. Rather, his Lord is the One Who created him and provided for him, gave him sight and guided him, and lavished His blessings upon him. If Allāh touches him with harm, none removes it from him but Him; and if He bestows a blessing upon

him, none lifts it from him but Him. As for the servant [another created being], he neither benefits nor harms him except by the permission of Allāh. This aspect is clearer to the common folk than the first one, which is why they are addressed with it in the Qur'ān more than the first. However, if the intelligent person contemplates the way of the Qur'ān, he finds that Allāh calls His servants through this aspect towards the first one. This aspect necessitates reliance upon Allāh, seeking help from Him, supplicating to Him, and asking Him, to the exclusion of all else. It also necessitates loving Allāh and worshipping Him due to His kindness towards His servant, His lavishing of His blessings upon him, and the servant's need for Him regarding these blessings. But when they worship Him, love Him, and rely upon Him from this perspective, they enter into the first aspect. An analogy in this world is someone afflicted by a great calamity, severe poverty, or disturbing fear, who begins to supplicate to Allāh and humble himself before Him until He opens for him [a door] to the pleasure of intimate conversation with Him, which becomes more beloved to him than the need he initially sought. However, he did not know this at first so as to seek it and long for it. The Qur'ān is full of mentioning the servants' need for Allāh, to the exclusion of all else, and mentioning His blessings upon them, and mentioning what He has promised them in the Hereafter of various kinds of bliss and pleasures. The created being possesses none of this. So this aspect confirms reliance upon Allāh, gratitude to Him, and loving Him for His kindness.

Fourth Aspect: That the servant's attachment to other than Allāh is harmful to him if he takes from it an amount exceeding his need in the worship of Allāh. For if he takes more food and drink than he needs, it harms and destroys him; likewise with marriage and clothing. If he loves something with a complete love such that he becomes its intimate companion, he must inevitably become weary of it or part from it. In the transmitted narration: 'Love whomever you wish, for you shall surely part from him. Do whatever you wish, for you shall surely meet [its consequence] Be as you wish, for as you judge, you shall be judged.' Know that everyone who loves something for other than Allāh's sake, his beloved must inevitably harm him and be a cause for his punishment. This is why those who hoard gold and silver and do not spend them in the way of Allāh—their treasure will be represented to one of them on the Day of Resurrection as a bald-headed poisonous snake which will seize him by the corners of his mouth, saying, 'I am your treasure! I am your wealth!' Likewise are similar examples in the ḥadīth: Allāh will say on the Day of Resurrection: 'O son of Ādam! Is it not just of Me that I entrust each man among you to what he used to take as his patron in the world?' The root of patronage is love. So everyone who loved something besides Allāh, Allāh will entrust him on the Day of Resurrection to what he took as his patron, and cast him into Hell, and what an evil destination! So whoever loves something for other than Allāh's sake, harm will befall him whether it [the beloved object] is present or absent. If it is absent, he is tormented by separation and suffers pain. If it is present, he experiences more pain from it than pleasure. This is a matter known through consideration and induction. Everyone who loves something besides Allāh, for other than Allāh, its harm is greater than its benefit. Thus, created things become a burden upon him, except for what was for Allāh and in Allāh, for that is perfection and beauty for the servant. This is the meaning of what is narrated from the Prophet that he said: 'The world is cursed, and what is in it is cursed, except the

remembrance of Allāh and what is allied to it.' Narrated by At-Tirmidhī and others.

Fifth Aspect: That his reliance on the created being and his trust in him necessitates harm from that direction; for he will be let down from that direction. This is also known through consideration and induction. Never does the servant attach his hope and reliance to other than Allāh except that he is disappointed from that direction; and never does he seek victory through other than Allāh except that he is forsaken. Allāh the Exalted said: {And they have taken besides Allāh [false] deities that they would be for them [a source of] honor. No! They will deny their worship of them and be against them opponents [on the Day of Judgment].} [Maryam: 81-82] These two aspects concerning created beings are analogous to worship and seeking help in the created being [i.e., directed towards it]. So when He said: {It is You we worship and You we ask for help.}, the servant's well-being lies in worshipping Allāh and seeking His help. And in worshipping other than Him and seeking help from other than Him lies his harm, destruction, and corruption.

Sixth Aspect: That Allāh, Glorified is He, is Rich, Praiseworthy, Generous, Resourceful, Merciful. He, Glorified is He, is benevolent towards His servant despite His richness [i.e., independence] from him. He intends good for him and removes harm from him, not to gain any benefit for Himself from the servant, nor to repel any harm, but purely out of mercy and benevolence. Servants, however, cannot be conceived as acting except for their own benefit. The most they can offer the servant [another person] is to love him, honor him, bring him some benefit, or repel some harm from him. Even if that too is from the facilitation of Allāh the Exalted, they only do it for their own benefit from the servant, if the action is not for Allāh. For if they love him, they seek to attain their objective from loving him, whether they love him for his inner or outer beauty. If they love the Prophets and the Awliyā' (allies of Allāh), they seek to meet them, so they love to enjoy seeing them, hearing their words, and so forth. Likewise, whoever loves a person for his courage, leadership, beauty, or generosity, he inevitably seeks to attain his portion from that love. Were it not for his finding pleasure in it, he would not love him. If they bring him a benefit, like service or wealth, or repel harm from him, like illness or an enemy—even through supplication or praise—they seek compensation if the action is not for Allāh. The soldiers of kings, the slaves of owners, the employees of artisans, the aides of leaders—all of them only strive to attain their own objectives through him. Most of them do not turn towards intending the benefit of the one served, unless he has been taught and disciplined from another direction, in which case it enters the religious sphere; or unless he has a nature of justice and benevolence out of reciprocation and mercy. Otherwise, the primary intention is his own benefit. This is from the wisdom of Allāh by which He established the welfare of His creation, divided their livelihood among them in the life of this world, and raised some of them above others in degrees, that they may take one another in service.

When this becomes clear, it appears that the created being does not intend your benefit as a primary goal; rather, he only intends his benefit through you, even if that might involve harm to you if he does not observe justice. So if you call upon him, you have called upon one whose harm is closer than his benefit. But the Lord, Glorified is He, intends [good] for you and for your benefit through you

[i.e., He benefits you for your own sake], not to benefit from you. And that is benefit for you without harm. So ponder this. Observing this aspect prevents you from hoping in the created being or seeking benefit for yourself from him, for he does not intend that as a primary goal, just as he is not capable of it. But do not let this lead you to be harsh towards people, abandon kindness to them, or [fail to] endure harm from them. Rather, be kind to them for Allāh's sake, not hoping in them. Just as you should not fear them, do not hope in them. Fear Allāh regarding people, but do not fear people regarding Allāh. Hope in Allāh regarding people, but do not hope in people regarding Allāh. Be among those about whom Allāh said: {But the righteous one will avoid it [Hellfire], He who gives his wealth [to charity] to purify himself, And not [giving] for anyone who has [done him] a favor to be rewarded But only seeking the countenance of his Lord, Most High...} [Al-Layl: 17-21] And about whom He said: {'We feed you only for the countenance of Allāh. We wish not from you reward or gratitude.'..} [Al-Insān: 9]

Seventh Aspect: That most of creation seek to fulfill their needs through you, even if that causes harm to you. For the one in need is blind; he knows nothing but the fulfillment [of his need].

Eighth Aspect: That if harm afflicts you, like fear, hunger, or illness, the creation cannot repel it except by Allāh's permission, and they do not intend to repel it except for some purpose they have in that.

Ninth Aspect: That if the creation strove to benefit you, they could not benefit you except with something Allāh had already written for you. And if they strove to harm you, they could not harm you except with something Allāh had already written against you. So they do not benefit you except by Allāh's permission, and they do not harm you except by Allāh's permission. Therefore, do not attach your hope to them. Allāh the Exalted said: {Or who is it that could be an army for you to aid you other than the Most Gracious? The disbelievers are not but in delusion. Or who is it that could provide for you if He withheld His provision? But they have persisted in insolence and aversion...} [Al-Mulk: 20-21] Victory entails repelling harm, and provision entails obtaining benefit.

Allāh the Exalted said: {Let them worship the Lord of this House, Who has fed them, [saving them] from hunger and made them safe, [saving them] from fear...} [Quraysh: 3-4] And He, the Exalted, said: {Have We not established for them a safe sanctuary to which are brought the fruits of all things as provision from Us.} [Al-Qaṣaṣ: 57] And Al-Khalil (Ibrāhīm) said: {My Lord, make this a secure city and provide its people with fruits...} [Al-Baqarah: 126] And the Prophet said: 'Are you granted provision and victory except by virtue of your weak ones?'—through their supplication, prayer, and sincerity?

الفصل

Section

The summary of this is that if you yourself are not knowledgeable of your own welfare, nor capable of [achieving] it, nor intending it as you should, then other people are even more likely not to be knowledgeable of your welfare, nor capable of it, nor intending it. But Allāh—Glorified is He—is the One Who knows while you do not know, Who is able while you are not able, and Who gives you from His great bounty. As in the ḥadīth of Istikhārah (seeking guidance): ‘O Allāh, indeed I seek Your guidance through Your knowledge, and I seek ability through Your power, and I ask You from Your great bounty. For indeed You are able, and I am not able; You know, and I do not know; and You are the Knower of the unseen.’

الفصل

Section

This serves as an introduction to what follows. It is that every human being is indeed purposeful, striving, perceptive, moved by will. Rather, every living being is like that; it has knowledge and action through its will. Will is volition and choice. In voluntary, chosen action, there must be something willed, which is the objective. The willed object is not attained except through causes and means that achieve it. If it is achieved through the servant's action, there must be ability and power. If it is from outside [the servant], there must be an agent other than him. If it is from him and from outside, there must be causes like tools and the like. Thus, every living being must have a will, and every willing being must have help by which its will is achieved. So the servant is created to intend something and will it, and to seek help from something and rely upon it to achieve his will. This is a definite, necessary, essential matter for every human being, which he finds within himself.

However, the willed object and the source of help are of two types: Some are willed for the sake of something else, and some are willed for their own sake. And the source of help: some is the ultimate source of help itself, and some is subordinate to the source of help and a tool for it. Among willed objects, some are the ultimate goal sought; this is what the seeker humbles himself for and loves, and it is the intended Deity. And some are willed for the sake of something else, such that the [true] willed object is that other thing; this [intermediate object] is willed incidentally. Among sources of help, some are the ultimate source upon which the servant depends, relies, and seeks support from, having no higher goal beyond it in seeking help. And some are subordinate to another, like limbs in relation to the heart, wealth in relation to the owner, or tools in relation to the craftsman. When a person contemplates his own state and the state of all people, he finds they are never detached from these two matters: The soul must have something towards which it finds tranquility and to which its love culminates; that is its deity. And it must have something it trusts and relies upon to attain its objective; that is its source of help, whether that is Allāh or something else.

Thus, [deviation] may be general, which is disbelief, like one who worships other than Allāh absolutely and asks other than Allāh absolutely, such as the worshippers of the sun, the moon, and others, from whom they seek needs and to whom they turn in calamities. Or it may be specific among Muslims, such as one dominated by love of wealth, love of a person, or love of leadership, until he becomes a slave to that, as the Prophet (peace be upon him) said: 'Wretched is the slave of the Dinar! Wretched is the slave of the Dirham! Wretched is the slave of the Khamīṣah (striped garment)! Wretched is the slave of the Khamīlah (soft garment)! If he is given, he is pleased, and if he is denied, he is displeased. Wretched is he and relapsed! And if he is pricked by a thorn, may he not find anyone to remove it!' Likewise is one dominated by trust in his status or wealth,

such that, for him, his master among the leaders and their like, or his servant among the aides, soldiers, and their like, or his friends, or his wealth are what bring such-and-such benefit and repel such-and-such harm. He is reliant upon them and seeking help from them. The one whose help is sought is called upon and asked. How often does worship necessitate seeking help! For whomever the heart relies upon for its provision, victory, benefit, and harm, it submits to him, humbles itself, obeys, and loves him from this perspective, even if it does not love him for his own sake. But the state may overcome him until he loves him for his own sake and forgets his objective from him, as happens to many who love wealth or love those through whom they attain honor and authority. As for the one whom the heart loves, wills, and intends, it may not seek his help or rely upon him unless it perceives his ability to achieve its objective, like the lover perceiving the beloved's ability to grant union. If he perceives his ability to achieve his objective, he seeks his help; otherwise, he does not. So the categories are three: [Something] may be beloved but not a source of help; it may be a source of help but not beloved; or both aspects may be combined in it.

When it is known that the servant inevitably, at every time and in every state, has an ultimate object of seeking which is his deity, and an ultimate source from which help is sought, which is his source of help—and that is his Samad (the One sought in need) towards whom he turns in his seeking help and his worship—then it becomes clear that His saying: {It is You we worship and You we ask for help..} is a comprehensive, all-encompassing statement, covering the beginning and the end, from which nothing is excluded. Thus, the categories become four: [The first category]: One might worship other than Allāh and seek help from him—even if he is a Muslim—for associating partners with Allāh in this Ummah is more hidden than the crawling of an ant. [The second category]: Or one might worship Him but seek help from other than Him, like many religious people who intend obedience to Allāh and His Messenger and worshipping Him alone without partner, yet their hearts submit to those from whom they perceive their victory, provision, and guidance might come: from kings, the wealthy, or shaykhs. [The third category]: Or one might seek help from Him—even while worshipping other than Him—like many people of [spiritual] states, people of power, people of inner or outer authority, and people of spiritual insight and influence, who seek His help, rely upon Him, ask Him, and resort to Him, but their objective is other than what Allāh and His Messenger commanded, and other than following His religion and His Sharī'ah which Allāh sent His Messenger with.

The fourth category: Those who worship none but Him and seek help from none but Him. This fourfold division has also been mentioned later, but sometimes it is according to worship and seeking help, and sometimes according to the source of help. Here, it is according to the object of worship and the source of help, to clarify that every servant must have an object of worship and a source of help. Later, [it is discussed] according to worshipping Allāh and seeking His help, for people fall into four categories regarding that.

الفصل

The Obligation Of Specifying The Creator Alone For Worship And Reliance Upon Him

And Shaykh al-Islām said:

So, no action should be done except for Him, and none should be hoped in except Him. He, Glorified is He, is the One Who initiated you by creating you and bestowing favor upon you through His own power over you, His will, and His mercy, without any cause from you whatsoever. And what He did for you, none other than Him has the power to do. Then, when you need Him to bring provision or repel harm, He is the One Who brings the provision; none other brings it. And He is the One Who repels the harm; none other repels it.¹ As He, the Exalted, said: {Or who is it that could be an army for you to aid you other than the Most Gracious? The disbelievers are not but in delusion. Or who is it that could provide for you if He withheld His provision? But they have persisted in insolence and aversion...} [Al-Mulk: 20-21]

He, Glorified is He, bestows favor upon you and is benevolent towards you through Himself [i.e., inherently] For that is necessitated by what He has named Himself with and described Himself with, as He is the Most Gracious, the Most Merciful, the Most Loving, the Most Glorious. He is Able through Himself, and His power is a necessary requisite of His Essence. Likewise are His mercy, His knowledge, and His wisdom. He does not need His creation in any way whatsoever; rather, He is the Self-Sufficient, free from need of the worlds. {And whoever is grateful is grateful only for [the benefit of] himself. And whoever denies [His favor]—then indeed, my Lord is Free of need and Generous...} [An-Naml: 40] {And [remember] when your Lord proclaimed, 'If you are grateful, I will surely increase you [in favor]; but if you deny, indeed, My punishment is severe.' And Mūsā said, 'If you should disbelieve, you and whoever is on the earth entirely—indeed, Allāh is Free of need and Praiseworthy...' } [Ibrāhīm: 7-8]

And in the authentic Divine Ḥadīth: 'O My servants, if the first of you and the last of you, the humans of you and the jinn of you, were upon the most wicked heart of any single man among you, that would not decrease My dominion in anything. And if they were upon the most pious heart of any single man among

¹ Shaykh Nāṣir ibn Ḥamad Al-Fahd (pp. 14-15) said:

I say: There are two points here:

First: These chapters are summaries of the words of Shaykh al-Islām (may Allāh have mercy on him) and are not the original text, and I have not found the original. The evidence that they are summaries is that part of the original exists in another place in the *Fatāwā* (14/203-206), corresponding to pages 1/56-58. By looking at both places, it becomes clear that what is in this volume is a summary of that.

Second: In 1/ (And in Ṣaḥīḥ Abi Dāwūd and Ibn Hibbān: 'Guide us to the ways of peace, save us from darknesses into the light, make us grateful for Your blessing, praising You for it, accepting it, and complete it upon us.') It appears a scribal error has occurred, and perhaps the correct wording is (And in Sunan Abi Dāwūd (969) and Ṣaḥīḥ Ibn Hibbān (996)). This ḥadīth is narrated by 'Abdullāh ibn Mas'ūd (may Allāh be pleased with him) and there is some speech regarding it.

you, that would not increase My dominion in anything. And if they were to stand in one place and ask of Me, and I were to give every single one his request, that would not decrease what I have in anything...' until the end of the ḥadīth.

So the Lord, Glorified is He, is Rich through Himself. The attributes of perfection He deserves are established for Him through Himself, necessary for Him as requisites of His own Essence. He does not depend on any other for anything of that. Rather, His actions stem from His perfection: He perfected, so He acted. His benevolence and generosity are from His perfection. He does not do anything out of need for another in any way whatsoever. Rather, whatever He wills, He does, for He is the Effector of what He wills. He, Glorified is He, achieves His purpose; whatever He seeks, He attains it, obtains it, and reaches it alone. No one assists Him, and no one hinders Him. He does not need an assistant in any of His affairs, nor does He have any supporter from among the created beings, nor does He have a protector out of weakness.

الفصل

Section

And the servant, the more humble he is before Allāh and the greater his dependence upon Him and submission to Him, the closer he is to Him, the more honored by Him, and the greater his standing. So the happiest of creation are those greatest in servitude to Allāh. As for the created being, as it is said: 'Be in need of whomever you wish, you become his captive. Be independent of whomever you wish, you become his equal. Be benevolent to whomever you wish, you become his commander.' Indeed, the speaker spoke the truth:

*Between abasement and familiarity, a subtle line resides
Whose removal confounds the wisest minds
For that abasement is shirk (associating partners with God) -
So grasp, O discerning youth, the crucial distinction¹*

The greatest status and respect a servant has in the eyes of creation is when he does not need them in any way whatsoever. If you are benevolent towards them while being independent of them, you will be held in the highest esteem by them. But whenever you need them—even for a drink of water—your status diminishes in their eyes in proportion to your need for them. This is from the wisdom and mercy of Allāh, so that the religion belongs entirely to Allāh, and no partner is associated with Him.

This is why Ḥātim al-Aʿamm, when asked, 'How does one find safety from people?' replied: 'By making your possessions freely available to them, while relinquishing hope in their possessions.' However, if you compensate them for that and they are in need, then if the two needs are equal, you are equals, like two parties in a sale—neither has superiority over the other. But if they are more in need of you, they will submit to you.

So the Lord, Glorified is He, honors you most when you are most in need of Him and utterly dependent on Him. Conversely, creation considers you least significant when you are most dependent on them. Because they are all needy in themselves. They do not know your needs, nor can they guide you to what is best for you. They are ignorant of their own well-being, so how can they guide others? They are incapable of it, nor do they intend it. Thus, they have no knowledge, no power, and no will [to truly benefit you]. But the Lord, the Exalted, knows what is best for you, is capable of achieving it, and intends it out of His mercy and bounty. That is His inherent attribute; nothing external makes Him willing or merciful. Rather, His mercy is intrinsic to His very Being, for He has decreed mercy upon Himself, and His mercy encompasses all things. And creation are all needy; they do nothing except for their own need and well-being. This is what is required of them, and it is wisdom. Nothing else truly befits them. But the truly fortunate one is he who strives for his true well-being, not for what he merely believes to be well-being when it is not. They fall into three categories:

¹ Thus is it in the original text.

unjust, just, and benevolent.

The unjust is the one who takes wealth or benefit from you without giving you compensation, or benefits himself by harming you. The just is the one who gives fair exchange, like a seller; neither for you nor against you. Existence is maintained through this [type of interaction], and each party needs the other, like spouses, parties in a sale, or partners. The benevolent is the one who acts kindly without seeking compensation from you. This one also acts only for his own need and welfare, which is the benefit he derives from benevolence and what he obtains through it that his soul loves, such as reward, or seeking the praise and veneration of creation, or seeking closeness to you, among other things. In any case, he was only benevolent to you because of what he hopes to gain.

And the rest of creation only honor you and venerate you because of their need for you and their benefit from you, either through exchange—because each of the parties in a sale, partnership, or marriage needs the other, the master needs his slaves and they need him, and kings need soldiers and soldiers need them; the affairs of the world are built upon this—or through benevolence from you towards them. Even your relatives and friends and others, if they honor you for yourself, they only love and honor you for the honor they receive through you. If you were to turn away [lose status/usefulness], they would turn away from you and leave you. So in reality, they only love themselves and their own objectives. So all of these, from kings down to those below them, you find one of them a master who is obeyed, while in reality, he is a servant who obeys [those he needs]. If one of them is harmed because of his master or the one he obeys, the situation changes according to circumstances. And whenever you are needy towards them, love, honor, and veneration diminish accordingly, even if they fulfill your need.

But with the Lord, the Exalted, it is impossible for the created being to recompense Him or bestow favor upon Him. This is why the Prophet (peace be upon him) used to say when his tablecloth was removed: 'Praise be to Allāh, abundant, good, blessed praise therein, never to be finished, nor denied, nor departed from, nor done without, our Lord!' [Narrated by Al-Bukhārī from the ḥadīth of Abū Umāmah] Rather, Allāh always remains the sole Bestower of favor, the One Who confers bounty upon the servant, alone, having no partner in that. Indeed, whatever blessing all of creation possesses is from Allāh. And the servant's happiness lies in the perfection of his dependence upon Allāh and his need for Him, and in witnessing that, knowing it, and embodying its requirements towards Him—meaning, the requirements of knowing that. For a person might be in need but not know it, like if his wealth disappears but he doesn't know, rather thinking it remains. When he learns of its disappearance, he enters a different state. Likewise, all creation are poor towards Allāh, but the people of disbelief and hypocrisy are ignorant of this, heedless of it, and averse to remembering it and acting upon it. The believer, however, affirms it and acts according to the requirement of his affirmation. These are the true servants of Allāh.

So the human being, and every created thing, is inherently poor towards Allāh. Its poverty is a necessary requisite of its essence; it is impossible for it to be anything other than poor towards its Creator. None is rich through himself

except Allāh alone. He is the Self-Sufficient Master, the Rich, free from need of all else, and everything else is poor towards Him. The servant is poor towards Allāh from the perspective of His Lordship and from the perspective of His Divinity, as has been elaborated elsewhere. The human being sins constantly, so he is poor and sinful. His Lord, the Exalted, has mercy on him and forgives him, and He is the All-Forgiving, the Most Merciful. Were it not for His mercy and benevolence, no good would exist at all, neither in this world nor in the Hereafter. And were it not for His forgiveness, the servant would not be protected from the evil of his sins. He is constantly in need of obtaining blessings and repelling harm and evil. Blessing is not obtained except through His mercy, and evil is not repelled except through His forgiveness. For indeed, there is no cause for evil except the sins of the servants. As He, the Exalted, said: {Whatever good happens to you is from Allāh; and whatever evil happens to you is from yourself...} [An-Nisā': 79] What is meant by 'evil things' is the calamities that displease the servant, and by 'good things' is the blessings that please him. As He said: {And We tested them with good [times] and bad [times].} [Al-A'raf: 168]

So blessings, mercy, and all good are from Allāh, out of bounty and generosity, without anyone having any right over Him from their own selves. Even if He, the Exalted, has rights due to His servants, that right is one He obligated upon Himself; it is not from the direction of the creature, but from the direction of Allāh, as has been elaborated elsewhere. And calamities are due to the sins of the servants and their earnings. As He said: {And whatever strikes you of disaster—it is for what your hands have earned; but He pardons much...} [Ash-Shūrā: 30]

Even if blessings come because of acts of obedience the servant performs, for which He rewards him, He, Glorified is He, is the Bestower of favor through [creating] the servant, [enabling] his obedience, and [granting] his reward for it. For He, Glorified is He, is the One Who created the servant and made him a Muslim, obedient. As Al-Khalīl (Ibrāhīm) said: {Who created me, and He [it is who] guides me...} [Ash-Shu'arā': 78] And he said: {And make us Muslims [in submission] to You...} [Al-Baqarah: 128] And he said: {Make me an establisher of prayer...} [Ibrāhīm: 40] And He said: {And We made from among them leaders guiding by Our command when they were patient and [when] they were certain of Our signs...} [As-Sajdah: 24] So he asked his Lord to make him a Muslim and to make him an establisher of prayer. And He said: {But Allāh has endeared to you the faith and has made it pleasing in your hearts...} [Al-Ĥujurāt: 7] He said at its end: {...as bounty from Allāh and favor...} [Al-Ĥujurāt: 8]

And in Sunan Abī Dāwūd and Ṣaḥīḥ Ibn Ḥibbān: 'Guide us to the ways of peace, deliver us from darknesses into the light, make us grateful for Your blessing, praising You for it, accepting it, and complete it upon us.' And in Al-Fatīḥah: {Guide us to the straight path...} [Al-Fatīḥah: 6] And in the supplication narrated by Aṭ-Ṭabarānī from Ibn 'Abbās, he said: Among the supplications the Messenger of Allāh (peace be upon him) made on the evening of 'Arafah was: 'O Allāh, indeed You hear my speech, see my place, know my secret and my public [affairs], and nothing of my matter is hidden from You. I am the distressed, the poor, the one seeking aid, the one seeking refuge, the fearful, the apprehensive, the one confessing his sin. I ask You the asking of the destitute, I implore You the imploring of the sinful, the lowly, and I call upon You the call of the fearful, the afflicted, the one whose neck has submitted to You, whose body

is humbled before You, and whose nose is humbled for You. O Allāh, do not make me, by my supplication to You, Lord, wretched, and be Kind and Merciful to me, O Best of those asked, and O Best of those who give!

The term 'servant' in the Qur'ān [often] refers to one who worships Allāh. As for a servant who does not worship Him, the term 'His servant' is not [usually] applied to him. As He said: {Indeed, My servants—no authority will you have over them..} [Al-Ĥijr: 42] As for His saying: {...except those who follow you of the deviators...} [Al-Ĥijr: 42], the exception (istithnā') therein is disconnected (munqatī'), as stated by most commentators and scholars. And His saying: {A spring from which the servants of Allāh will drink...} [Al-Insān: 6] {And the servants of the Most Gracious are those who walk upon the earth easily..} [Al-Furqān: 63] {And remember Our servant Dāwūd...} [Ṣād: 17] {Excellent was the servant! Indeed, he was one repeatedly turning back [to Allāh]} [Ṣād: 30] {And remember Our servant Ayyūb..} [Ṣād: 41] {And remember Our servants Ibrāhīm, Ishāq and Ya'qūb...} [Ṣād: 45] {Then they found a servant from among Our servants..} [Al-Kahf: 65] {Exalted is He who took His servant by night..} [Al-Isrā': 1] {Indeed, he was a grateful servant...} [Al-Isrā': 3] {And if you are in doubt about what We have sent down upon Our servant...} [Al-Baqarah: 23] {And He revealed to His servant what He revealed...} [An-Najm: 10] {And that when the servant of Allāh stood calling upon Him...} [Al-Jinn: 19] {Blessed is He who sent down the Criterion upon His servant..} [Al-Furqān: 1] And similar examples are many.

The term 'servant' may also be applied to all created beings, as in His saying: {Indeed, those you invoke besides Allāh are servants like you...} [Al-A'rāf: 194] {Then do those who disbelieve think that they can take My servants instead of Me as allies..} [Al-Kahf: 102] It might be said regarding this [latter verse] that what is meant are the angels and prophets; if He forbade taking them as allies, then [taking] others is forbidden by greater reason. He has said: {There is no one in the heavens and earth but that he comes to the Most Gracious as a servant...} [Maryam: 93] And in the authentic ḥadīth narrated by Muslim concerning the Dajjāl: 'Then Allāh will reveal to the Messiah ['Īsā]: 'I have servants against whom none has the power to fight.' This is like His saying: {We sent against you servants of Ours..} [Al-Isrā': 5] These [latter ones] were not obedient to Allāh, but they were enslaved, subjugated, and overpowered, subject to His decree. It might be that their being servants refers to their acknowledgment of the Maker and their submission to Him, even if they were disbelievers, like His saying: {And most of them do not believe in Allāh except while they associate others with Him...} [Yūsuf: 106] And His saying: {...but that he comes to the Most Gracious as a servant..} [Maryam: 93], meaning humbled and submissive. It is known that they will not come on the Day of Resurrection except in such a state; arrogance towards the worship of Allāh only existed in the world. Then He said: {He has certainly enumerated them and counted them a [full] counting. And all of them are coming to Him on the Day of Resurrection alone...} [Maryam: 94-95] He mentioned afterwards that he comes alone, like His saying: {And you have certainly come to Us alone as We created you the first time..} [Al-An'ām: 94]

And He said: {To Him has submitted whoever is in the heavens and the earth, willingly or unwillingly, and to Him they will be returned...} [Al-'Imrān: 83] {And to Allāh prostrates whoever is within the heavens and the earth, willingly or unwillingly...} [Ar-Ra'd: 15] And He said: {Rather, to Him belongs whatever is in

the heavens and the earth. All are devoutly obedient to Him...} [Al-Baqarah: 116] What is meant by that is not merely their being created, managed, and overpowered under [His] will and power. For this is not described as 'willingly or unwillingly', since 'willingly' and 'unwillingly' only apply to what an agent does willingly or unwillingly. As for that in which he has no action, he is not called 'prostrating' or 'devoutly obedient', nor even 'submitted' [in that sense] Rather, all [creation] acknowledge the Maker by their natural disposition, and they are submissive, surrendered, devoutly obedient, and compelled in various ways. Among them: their knowledge of their need and necessity for Him. Among them: their supplication to Him in times of distress. Among them: their submission and surrender to what He decrees for them of His ordinances and will. Among them: their compliance with much of what He has commanded in everything. For other humans do not [always] enable the servant to achieve his desire; rather, they compel him and obligate him with justice which he dislikes, yet it is part of what Allāh commanded. Their disobedience to Him regarding some of what He commanded—even if it is Tawhīd—does not prevent them from being devoutly obedient, submissive, and surrendered unwillingly, like the sinners among the people of the Qiblah, the people of the Dhimmah, and others. For they are submissive to the religion with which He sent His Messengers, even if they disobey Him in [some] matters. The believer submits to the command of his Lord willingly, and likewise to the calamities He decrees, for he does, when faced with them, what he is commanded, such as patience and other things, willingly. So he is submitted to Allāh willingly, submissive to Him willingly. The purpose of prostration is submission, and the prostration of everything is according to its nature, a prostration suitable to it and entailing submission to the Lord.

As for the poverty of created beings towards Allāh in the sense of their need for Him in everything, and that they have no existence, nor any of their attributes or actions, except through Him: this is the first level of dependence. It is their dependence on His Lordship over them, His creation, and His perfection [of them] By this consideration, they are owned by Him, and to Him, Glorified is He, belong dominion and praise. This is known to everyone who believes in Allāh and His Messengers with the obligatory faith. For origination is evidence of the dependence of originated beings upon their Originator. Likewise, their need for their Originator after He originated them is evidence of their dependence. For the need for provision is evidence of the dependence of the provided-for upon the Creator, the Provider.

The correct view is that things are dependent upon the Creator due to their very essences, not due to some other factor that made them dependent upon Him. Rather, their poverty is inherent to them; it is impossible for them to be other than dependent upon Him. Just as the Richness of the Lord is an inherent attribute for Him; it is impossible for Him to be other than Rich. He is Rich through Himself, not through an attribute that made Him Rich. The poverty of things towards the Creator is an attribute of theirs, whether they are non-existent or existent. If they are non-existent, and it is said about rain whose falling is awaited, 'It is dependent upon the Creator,' the meaning is: it does not exist except through the Creator. This is the view of the majority of Muslim theologians and others. This dependence is something known through reason.

What the Qur'an affirms regarding the submission, prostration, glorification,

and devout obedience of created beings is something additional to this [mere dependence], according to the generality of Muslims among the Salaf and the majority of the Khalaf. However, a faction claims that their dependence, submission, creation, and being subject to [His] will is their glorification and devout obedience, even if that is through the 'language of the state' and because they are indicative signs for the Creator. [As it is said:] 'And say to the earth, 'Who split open its rivers, planted its trees, and brought forth its vegetation and fruits?' If it does not answer you in dialogue, it will answer you through consideration.' Al-Ghazālī and others say this, and it is one of the interpretations mentioned by Abū Bakr ibn al-Anbārī regarding His saying: {All are devoutly obedient to Him...} [Al-Baqarah: 116] He said: Every creature is devoutly obedient to Him [in the sense that] He initiated His making in it and applied His rulings to it, so that is evidence of its humility before its Lord. This is what Az-Zajjāj mentioned regarding His saying: {To Him has submitted whoever is in the heavens and the earth..} [Āl 'Imrān: 83] He said: The submission of all is their submissiveness to the execution of His command in their innate constitution; no one can refrain from the innate constitution upon which Allāh created him. This meaning is correct, but the sound view, upon which are the majority of the scholars of the Salaf and Khalaf, is that devout obedience, submission, and glorification are something additional to that. This is like the saying of some: that the prostration of the unwilling one is his humility and compliance with what Allāh wills for him of health, illness, wealth, or poverty. And as some said regarding His saying: {And there is not a thing except that it exalts [Allāh] by His praise..} [Al-Isrā': 44] They said: Its glorification is its indication of its Maker, thereby necessitating glorification from others [who observe it] The correct view is that they [all things] have a glorification and prostration according to their nature.

The point is that the poverty of created beings towards the Creator, their indication of Him, and their testimony for Him is an innate matter upon which Allāh created His servants, just as He created them with innate acknowledgment of Him without [needing] these signs. This has been elaborated upon elsewhere, and the difference between the indication of signs and the indication of universal analogy and representative analogy has been clarified. For demonstrative rational analogy—whether formulated in universal terms like logical syllogisms, or formulated in representative terms, clarifying that the common factor is the reason for the ruling, necessitating the establishment of the ruling wherever [the reason] is found—[this has been discussed] We have elaborated on the forms of these two analogies elsewhere.

The verified position is that the knowledge that an originated thing must have an originator is innate, necessary knowledge regarding specific particulars, and is more profound than it is in the universal proposition. For universals only become universals in the mind after the induction of their particulars in existence. Likewise are most universal propositions which many speculative theologians and philosophers make the foundations of their knowledge, such as their saying, 'The whole is greater than the part,' or 'Contradictories cannot both be true and cannot both be false,' or 'Things equal to the same thing are equal to each other,' and the like. For any whole a person conceives, he knows it is greater than its part, even if the universal proposition does not occur to him. Just as he knows that part of the human body is larger than another part, that the

dirham is larger than part of it, that the city is larger than part of it, and that the mountain is larger than part of it. Likewise with contradictories, namely existence and non-existence. If the servant conceives the existence and non-existence of anything whatsoever, he knows that that thing cannot be existent and non-existent in the same state, and that it cannot be devoid of both existence and non-existence. He judges based on specific particulars, even if he does not bring the universal proposition to mind. And so forth.

Since the benefit of universal analogy is an absolute matter, not specific, proving the Maker through the way of signs is what is required, as revealed in the Qur'ān and as Allāh created His servants upon. Even if the analogical method is sound, its benefit is deficient. When the Qur'ān employs [analogy] regarding divine matters, it employs the analogy of the superior, not the analogy that indicates a shared characteristic [between Creator and creation] For whatever imperfections and defects, in which there is no perfection, a created being must be declared free from, the Creator, the Exalted, is more worthy of being declared free from them. And whatever perfection is established for the created being, in which there is no deficiency, like life, knowledge, and power, the Creator is more worthy of that than him. So all created beings are signs for the Creator. The difference between a sign and an analogy is that the sign points to the specific object sought, for which it is a sign and marker. So every created being is evidence and a sign for the Creator Himself, as we have elaborated elsewhere. Then, the natural dispositions know the Creator without [needing] these signs, for they have been created with that [knowledge] If they did not know Him without these signs, they would not know that these are signs for Him. For their being a sign for Him and evidence of Him is like a name indicating the named entity; one must have conceived the named entity before that and known that this is its name. Likewise, this being evidence for that requires conception of the thing indicated and conception that this evidence entails it. So one must know that it entails the thing indicated. If the thing indicated were not conceived, it would not be known that this is evidence for it. Knowledge of a relation depends on conceiving the related terms. However, a person might not be aware of the relation or its being evidence. When he conceives it, he knows the thing indicated if he knows that [the sign] entails it. People know that these created things are signs and evidence for the Creator, so they must know Him, in order to know that these are evidences entailing Him.

The point is that these rational, innate ways are what the Qur'ān brought, and reason and revelation agree, and opinion and scripture correspond. The philosophers like Ibn Sīnā, Ar-Rāzī, and their followers said: The way to prove Him is by inferring Him from possible beings, and that the possible must have a necessary [cause]. They said: Existence is either necessary or possible. The possible must have a necessary [cause]. Therefore, the existence of the Necessary is established in either case. Ibn Sīnā originated this argument, composing it from the discourse of the theologians and the discourse of his predecessors. For the theologians divided existence into eternal and originated, while he divided it into necessary and possible. This was because, according to him, the celestial sphere is not originated; rather, he claimed it is possible. No philosopher preceded him in this division. Indeed, their experts knew it was an error, and that he opposed his predecessors and the majority of rational people and others. We have shown elsewhere that eternity and necessity of existence

are interconnected according to the generality of rational people, the first and the last. No dispute about this is known from any group among them, except what these [philosophers] originated. For we witness the origination of many existing things, coming into being after not being, and we witness their non-existence after having existed. What was non-existent or will be non-existent cannot be necessary of existence nor eternal pre-existent.

Then, even if it is granted that these [philosophers] proved a Necessary Existent, there is nothing in their proof to show that it is distinct from the heavens and celestial spheres. This is one aspect of their incoherence pointed out by Al-Ghazālī and others. However, their main argument is that a body cannot be necessary, because it is composite, and the Necessary cannot be composite. This is their main argument. We have shown the invalidity of this from many perspectives. Speculative thinkers have continually shown the corruption of this view, each according to his way, just as Al-Ghazālī showed its corruption according to his way. This is because the term 'necessary' became ambiguous, covering several meanings: It is applied to what exists through itself and does not admit non-existence, so the Essence is necessary and the Attributes are necessary. It is applied to what exists through itself and subsists through itself, so the Essence is necessary but not the Attributes. It is applied to the Originator of possible beings, which are the created beings, and their Originator is the Creator. So the Necessary is the Essence characterized by those Attributes. An Essence abstracted from Attributes did not create, nor did Attributes abstracted from the Essence create. This is why those who followed them, claiming verification and knowledge, ended up making the Necessary Being identical to Absolute Existence, as has been elaborated elsewhere.

The purpose here, firstly, is to discuss that the servant's happiness lies in the perfection of his dependence upon his Lord and his need for Him—meaning, in witnessing that, knowing it, and embodying its requirements towards Him, such as humility, submission, and reverence. Otherwise, all creation are needy, but one of them might imagine some kind of self-sufficiency and thus transgress. As He, the Exalted, said: {No! Indeed, man transgresses Because he sees himself self-sufficient...} [Al-'Alaq: 6-7] And He said: {And when We bestow favor upon man, he turns away and distances himself; but when evil touches him, then he is full of extensive supplication...} [Fuṣṣilat: 51] And in the other verse: {...he is ever despairing...} [Al-Isrā': 83]

الفصل

Section

And happiness in dealing with creation lies in dealing with them for Allāh's sake. Thus, you hope in Allāh concerning them, but do not hope in them concerning Allāh. You fear Him concerning them, but do not fear them concerning Allāh. You are benevolent towards them, hoping for Allāh's reward, not for their reciprocation. And you refrain from wronging them out of fear of Allāh, not out of fear of them. As stated in the narration: 'Hope in Allāh concerning people, and do not hope in people concerning Allāh. Fear Allāh concerning people, and do not fear people concerning Allāh.'

Meaning: Do not perform any type of worship or acts of drawing near for their sake—neither hoping for their praise nor fearing their blame. Rather, hope in Allāh, and do not fear them concerning Allāh in what you do or leave undone. Instead, do what you have been commanded, even if they dislike it. And in the ḥadīth: 'Indeed, it is from weakness of certainty that you please people with Allāh's displeasure, or that you blame them for what Allāh has not given you.' For certainty entails certainty in upholding the command of Allāh and what Allāh has promised the people of His obedience, and it entails certainty in Allāh's decree, His creation, and His management. So if you please them with Allāh's displeasure, you are not certain either of His promise or of His provision. For what drives a person to that is either an inclination towards the worldly things they possess, so he abandons upholding Allāh's command among them due to what he hopes from them; or it is weakness in believing what Allāh has promised the people of His obedience in terms of victory, support, and reward in this world and the Hereafter. For if you please Allāh, He will grant you victory, provide for you, and suffice you against their burden. Pleasing them with His displeasure only occurs out of fear of them and hope in them, and that is from weakness of certainty. And if what you think they will do for you is not decreed for you, then the matter in that belongs to Allāh, not to them, for whatever He wills happens, and whatever He does not will does not happen. So if you blame them for what was not decreed, that stems from the weakness of your certainty. Therefore, do not fear them, do not hope in them, and do not blame them out of your own self and desire. Rather, whoever Allāh and His Messenger (peace be upon him) praise is the praiseworthy one, and whoever Allāh and His Messenger blame is the blameworthy one.

When one of the delegation of Banū Tamīm said, 'O Muḥammad, give me, for indeed my praise is an adornment and my blame is a disgrace,' the Messenger of Allāh said: 'That [description belongs to] Allāh, Mighty and Majestic.'

'Ā'ishah wrote to Mu'āwiyah—and it is narrated that she attributed it back to the Prophet: 'Whoever pleases Allāh with the displeasure of people, Allāh will suffice him against the burden of people. And whoever pleases people with the displeasure of Allāh, they will avail him nothing against Allāh.' This is the wording of the marfū' (raised/attributed to the Prophet) narration. The

wording of the mawqūf (stopped/attributed to the Companion) narration is: 'Whoever pleases Allāh with the displeasure of people, Allāh will be pleased with him and make people pleased with him. And whoever pleases people with the displeasure of Allāh, those among people who praised him will turn to blaming him.' This is the wording transmitted from her. This is among the greatest points of understanding in the religion. The marfū' narration is more fitting and truthful. For whoever pleases Allāh with their displeasure has indeed feared Him and is His righteous servant, and Allāh takes charge of the righteous, and He is sufficient for His servant. {And whoever fears Allāh—He will make for him a way out. And will provide for him from where he does not expect...} [At-Ṭalāq: 2-3] So Allāh will suffice him against the burden of people, without a doubt. As for all people being pleased with him, that may not necessarily happen, but they will be pleased with him if they are free from ulterior motives and when the final outcome becomes clear to them. And whoever pleases people with the displeasure of Allāh, they will avail him nothing against Allāh, like the wrongdoer who bites his hands, saying: {Oh, I wish I had taken with the Messenger a way! Oh, woe to me! I wish I had not taken that one as a friend.} [Al-Furqān: 27-28] As for his praiser turning into a blamer, this happens often and occurs in the end, for the [good] outcome is for taqwā; it does not [necessarily] happen initially when their desires [prevail] And He, Glorified is He, knows best.

Tawḥīd is the opposite of Shirk. So if the servant upholds Tawḥīd, which is the right of Allāh, worshipping Him without associating anything with Him, he is a Muwaḥḥid. Part of Tawḥīd of Allāh and worshipping Him is relying upon Him, hoping in Him, and fearing Him. Through this, the servant is purified from Shirk. Giving people their rights and refraining from aggression against them purifies the servant from wronging them and from Shirk concerning them. By obeying his Lord and avoiding His disobedience, the servant is purified from wronging himself.

He, the Exalted, said in the Ḥadīth Qudsī: 'I have divided the prayer between Myself and My servant into two halves.' Both halves return benefit to the servant. And as in the ḥadīth narrated by Aṭ-Ṭabarānī concerning supplication: 'O My servants! Indeed, they are four [matters]: one is for Me, one is for you, one is between Me and you, and one is between you and My creation. What is for Me: that you worship Me, associating nothing with Me. What is for you: your deeds, for which I shall reward you when you are most in need of it. What is between Me and you: from you is the supplication, and upon Me is the response. And what is between you and My creation: approach them with what you would love them to approach you with.' Allāh loves both halves [of the prayer]. He loves that they worship Him. What Allāh gives the servant of aid and guidance is from His bounty and benevolence, and it is a means to what is beloved [i.e., worship]. He only loves it [aid and guidance] because it is a path to His worship. The servant first seeks what he needs, and he needs aid for worship and guidance to the straight path, and through that, he reaches worship. So he first seeks what he needs in order to use it as a means to what is beloved by the Lord, wherein lies his happiness. Likewise, His saying: 'Your deeds, for which I shall reward you when you are most in need of it.' He [the servant] loves the reward which is the recompense for the deed. The servant only acts for himself: {It will have [the consequence of] what [good] it has gained, and it will bear [the consequence of] what [evil] it has earned...} [Al-Baqarah: 286] Then, when he

seeks worship, he only seeks it inasmuch as it benefits him, achieves his happiness, and protects him from the punishment of his Lord. So the servant never seeks anything except what contains some benefit for him. Even if the Lord loves that [worship], he [the servant] seeks it inasmuch as it is suitable for him. Whoever worships Allāh, associating nothing with Him, He loves him and rewards him. Thus, the servant obtains the blessings he loves as a consequence of [fulfilling] what the Lord loves. This is like a seller and a buyer. The seller primarily wants the price from the buyer, and a requisite of that is the intention to hand over the goods. The buyer wants the commodity, and a requisite of that is the intention to give the price. The Lord loves to be loved, and a requisite of that is that He loves that without which worship cannot occur [i.e., the means]. The servant loves what he needs and benefits from, and a requisite of that is his love for the worship of Allāh.

Whoever worships Allāh and is benevolent towards people, this person is upholding the rights of Allāh and the rights of the servants of Allāh in sincerity of religion to Him. Whoever seeks compensation from people—praise, supplication, or anything else—has not been benevolent towards them for Allāh's sake. Whoever fears Allāh concerning them and does not fear them concerning Allāh has been benevolent towards creation and towards himself. For fear of Allāh leads him to give them their rights and refrain from wronging them. Whoever fears them and does not fear Allāh, this person is unjust to himself and to them, since he feared other than Allāh and hoped in him. Because if he fears them instead of Allāh, he needs to repel their harm from himself by any means, either by flattering them and showing off to them, or by confronting them with something greater than or equal to their harm. And if he hopes in them, he does not uphold the right of Allāh among them. And if he does not fear Allāh, he is inclined towards aggression against them. For the nature of the soul is to wrong even those who do not wrong it, so how [much more] those who wrong it? You find this type frequently fearing creation and frequently wronging [others] when able, yet abject and humiliated when overpowered. He fears people according to what he possesses of that [weakness]. This is among the things that cause tribulations among people. Likewise, if he hopes in them, they do not give him what he hopes from them, so he inevitably comes to hate them and wrongs them if he does not fear Allāh, Mighty and Majestic. This is found frequently among people: you find them fearing one another and hoping in one another, and each of these complains of injustice from the other and seeks to wrong him. So they are unjust to one another, unjust regarding the right of Allāh since they feared other than Him and hoped in other than Him, and unjust to themselves, for this is among the sins for which the soul is punished and bears responsibility. It leads to committing specific sins like shirk and zinā (unlawful sexual intercourse). For when a person does not fear Allāh, he follows his desires, especially if he seeks what he has not obtained. His soul remains seeking something to find rest in and to repel worry and grief, but it does not possess the remembrance of Allāh and His worship through which to find rest. So it finds rest in forbidden things: committing immoral acts, drinking forbidden drinks, speaking falsehood, mentioning worldly affairs, jesting, playing, mixing with evil companions, and other things. The heart finds sufficiency only through the worship of Allāh the Exalted.

For man was created needy, requiring the attainment of what benefits him and

the repelling of what harms him. His soul is constantly willing, and it must have a willed object that is the ultimate goal of its seeking, towards which it can find repose and tranquility. That is none other than Allāh alone. Hearts find tranquility only in Him, and souls find repose only towards Him. {Had there been within them [i.e., the heavens and earth] gods besides Allāh, they both would have been ruined...} [Al-Anbiyā': 22] Every object of devotion besides Him causes corruption, and the well-being of hearts is achieved only through the worship of Allāh alone, without partner. If hearts are not sincere to Allāh in religion, they worship other than Him—from the deities worshipped by most people, which they are pleased with for themselves. Thus, they commit shirk against Allāh by worshipping other than Him and seeking help from other than Him. They worship other than Him and seek help from him due to their ignorance of their happiness, which they attain through worshipping their Creator and seeking His help. Through worshipping Him, they become free from need of any other object of worship, and by seeking His help, they become free from need of seeking help from creation. If the servant is not like that, he is sinful and needy. His sufficiency lies only in obeying his Lord. This is the state of man: he is poor and needy, and despite that, he is sinful and prone to error. So he is in need of his Lord, for He is the One Who bestows His forgiveness, and he is in need of seeking forgiveness (istighfār) for his sins. He, the Exalted, said: {So know that there is no deity except Allāh and ask forgiveness for your sin.}. [Muḥammad: 19] Through Tawḥīd, the servant becomes strong and self-sufficient. Whoever would be pleased to be the strongest of people, let him rely upon Allāh. Through Istighfār, He forgives him and repels His punishment from him: {But Allāh would not punish them while they seek forgiveness...} [Al-Anfāl: 33] The poverty and destitution of the servant are removed only by Tawḥīd; he inevitably needs it, and if he does not attain it, he remains poor, needy, and tormented in seeking what he has not obtained. And Allāh the Exalted {does not forgive that partners be associated with Him.} [An-Nisā': 48,116] If Istighfār is combined with Tawḥīd, he attains his sufficiency and happiness, and what torments him is removed. And there is no might nor power except by Allāh.

The servant is constantly in need of relying upon Allāh and seeking His help, just as he is in need of worshipping Him. So he must constantly witness his poverty towards Allāh and his need for Him to be his object of worship and his source of help. For there is no might nor power except by Allāh, and no refuge from Allāh except towards Him.

He, the Exalted, said: {Indeed, that is Satan who frightens [you] of his allies.} [Āl 'Imrān: 175]—meaning, he frightens you with his allies. This is the correct view held by the majority, like Ibn 'Abbās and others, and the linguists like Al-Farrā' and others. Ibn al-Anbārī said: 'What we choose regarding the verse is: 'he frightens you with his allies'. The Arabs say, a'ṭaytu al-amwāl (I gave the wealths), meaning, a'ṭaytu al-qawm al-amwāl (I gave the people the wealths), so they omit the first object.' I [Ibn Taymiyyah] say: This is because Satan frightens people with his allies in an absolute sense; there is no necessity for him to frighten specific people with specific [other] people. So the first [object, 'you'] was omitted because it was not the intended focus [of the phrasing, though implied] Some commentators said: He frightens his allies, the hypocrites. But the first [interpretation] is more apparent, because it was revealed concerning their being frightened by the disbelievers; indeed, it was revealed concerning those

who frightened the believers about the people [i.e., the enemy] He said: {...who frightens [you] of his allies. So do not fear them...} [Āl 'Imrān: 175] The pronoun ['them'] refers back to the allies of Satan, about whom He said {...so fear them...} [Āl 'Imrān: 173] just before it. Those who held the second view interpreted it based on meaning, which is that Satan only frightens his allies because his authority is over them, so he constantly instills fears in them, even if they possess numbers and equipment. As for the believers, they rely on Allāh; the disbelievers do not frighten them. Or perhaps they intended the first object, meaning: he frightens the hypocrites with his allies. And he frightens the disbelievers just as he frightens the hypocrites. If the meaning intended was that he makes his allies fearful, the pronoun ['them' in 'fear them'] would have nothing to refer back to. Also, he promises his allies and fills them with false hopes. But Allāh casts terror into the hearts of the disbelievers because of the believers, and Satan does not choose that. He, the Exalted, said: {You [believers] are more fearful within their breasts than Allāh...} [Al-Fāshr: 13] And He said: {I will cast terror into the hearts of those who disbelieve...} [Al-Anfāl: 12] However, those among the Salaf who said that [second interpretation] meant that Satan frightens those who outwardly profess Islam while secretly allying with the enemy, thus becoming hypocrites. Only the hypocrites fear the disbelievers due to Satan's frightening them, as He, the Exalted, said: {...but they are a people who are afraid...} [At-Tawbah: 56] And He said: {And when fear comes...} [Al-Ahzāb: 19] So both interpretations are correct in terms of meaning. But the wording 'his allies' refers to those whom Satan makes feared, not those who are fearful, as indicated by the context. If he makes them feared, then only those whom Satan frightens with them will fear them. So the verse indicates that Satan makes his allies feared and makes [some] people fearful of them. The verse also indicates that it is not permissible for the believer to fear the allies of Satan, nor to fear people, as He said: {...so fear not the people but fear Me...} [Al-Mā'idah: 44] So He commanded fear of Allāh and forbade fear of the allies of Satan. He, the Exalted, said: {...so that people will not have against you any argument except for those of them who commit wrong; so fear them not but fear Me...} [Al-Baqarah: 150] So He forbade fearing the wrongdoer and commanded fearing Him. And He said: {Those who convey the messages of Allāh and fear Him and do not fear anyone but Allāh...} [Al-Ahzāb: 39] And He said: {...then fear Me alone...} [Al-Baqarah: 40]

Some people say: 'O Lord, indeed I fear You and I fear the one who does not fear You.' This is flawed speech, not permissible. Rather, the servant must fear Allāh alone and not fear anyone [else] For the one who does not fear Allāh is too insignificant to be feared; he is a wrongdoer and among the allies of Satan, and Allāh has forbidden fear of him. If it is said, 'But he might harm me,' it is replied: He only harms you by Allāh empowering him [to do so] If Allāh wills to repel his harm from you, He repels it. The matter belongs to Allāh. One is only subjected [to harm] because of his sins. If you fear Allāh, guard against His displeasure, and rely upon Him, He will suffice you against the evil of every evil thing and will not empower it over you. For He said: {And whoever relies upon Allāh—then He is sufficient for him...} [At-Talāq: 3] His being empowered [over you] occurs because of your sins and your fear of him [the created being] So if you fear Allāh, repent from your sins, and seek His forgiveness, he will not be empowered over you, as He said: {But Allāh would not punish them while they seek forgiveness...} [Al-Anfāl: 33] And in the narrations: 'Allāh says: I am Allāh, there is no deity

except Me, King of kings. The hearts of kings and their forelocks are in My Hand. Whoever obeys Me, I make the hearts of kings merciful towards him. Whoever disobeys Me, I make them a punishment upon him. So do not occupy yourselves with cursing kings, but turn to Me in repentance and obey Me, and I will make them incline towards you.'

When Allāh empowered the enemy over the Companions on the Day of Uḥud, He said: {Why [is it that] when a [single] disaster struck you...} [Āl 'Imrān: 165] And He said: {And how many a prophet fought [or was killed] with him many Ribbiyyūn...} [Āl 'Imrān: 146] Most read qātala (fought). The Ribbiyyūn, according to the vast majority of the Salaf and Khalaf, are large groups. Ibn Mas'ūd, Ibn 'Abbās (in one narration from him), and Al-Farrā' said: Many thousands. Ibn 'Abbās (in another narration), Mujāhid, and Qatādah said: Many groups. It [the word Ribbiyyūn] is read with all three vowels on the letter Rā'. According to this reading [i.e., qātala—fought], the Ribbiyyūn who fought with him are those who 'did not weaken, nor did they lose heart.' [Āl 'Imrān: 146] As for the reading of Abū 'Amr and others [qutila—was killed], there are two interpretations:

First: It agrees with the first [reading's implication], meaning: Ribbiyyūn were killed, yet 'they did not weaken'—meaning, those who remained among them did not weaken due to the killing of many of them. That is, they did not lose heart because of that, nor did cowardice enter them, nor did they humble themselves before their enemy. Rather, they upheld the command of Allāh in fighting until Allāh gave them victory over them and the word of Allāh became the highest.

Second: That the Prophet was killed along with many Ribbiyyūn, yet 'those who remained among them did not weaken' due to the killing of the Prophet. This fits with Satan's cry [at Uḥud] that Muhammad had been killed. However, this does not fit the wording of the verse. What fits is that despite the magnitude of the calamity, they did not weaken. If the meaning was that the Prophet was killed and people with him did not fear, there would be no need to emphasize their large number; rather, emphasizing their small number would be more appropriate. If they were many, there would be no lesson in praising them for that [steadfastness] Also, it would not serve as an argument against the Companions, for on the Day of Uḥud they were few, and the enemy was many times their number. They could say, '[Those others] did not weaken because they were thousands, while we are few.' Also, His saying {And how many a prophet...} implies the frequency of this, yet it is not known that many prophets were killed in jihād. Furthermore, it would imply that those killed with each one of them were Ribbiyyūn, and this did not happen. For the prophets before Mūsā did not fight, and Mūsā and the prophets of Banū Isrā'īl were not killed in battle. Indeed, no prophet is known to have been killed in jihād, so how could this be frequent and his army be large? Allāh, Glorified is He, condemned turning back, whether the Prophet was killed or died. He did not blame them for fear if he died or was killed, but for turning back on their heels. This is why Aṣ-Ṣiddiq (Abū Bakr) recited it after his death, as if they had not heard it before then.

Then, after it, He mentioned another meaning: that those before you used to fight, and many people among them would be killed, yet they would not weaken. Thus, mentioning the large number is appropriate because those killed

with the prophets were many, and the killing of many from the same group necessitates weakening, yet 'they did not weaken' even though they were many. Had they weakened, it would indicate the weakness of their faith. He did not say here, 'and they did not turn back on their heels.' If the meaning was that their prophet was killed, He would have said, 'so they turned back on their heels,' because that is what He condemned if the Prophet died or was killed. So He, Glorified is He, condemned two things: apostasy if he died or was killed, and weakness, faint-heartedness, and surrender due to what afflicted them in the way of Allāh from the enemy's dominance. This is why He said: {So they did not weaken for what afflicted them...} [Āl 'Imrān: 146] He did not say, 'So they did not weaken for the killing of the Prophet.' If he were killed while they were alive, He would have mentioned what was appropriate for that. He did not say [only], 'So they did not weaken for what afflicted them in the way of Allāh.' It is known that what afflicts [people] in the way of Allāh in most battles is not the killing of a prophet.

Also, the fact that a prophet fought with him, or was killed with him, many Ribbiyyūn does not necessitate that the prophet was with them in the battle. Rather, everyone who followed the prophet and fought for his religion fought with him. Likewise, everyone killed for his religion was killed with him. This is what the Companions understood, for their greatest fighting occurred after his (peace be upon him) death, until they conquered lands: Levant, Egypt, 'Irāq, Yemen, Arabia, Persia, Rome, the West, and the East. At that time, the large number of those killed with him became apparent. For those who fought and were afflicted while upon the religion of the prophets are many. Thus, in this verse, there is a lesson for all believers until the Day of Resurrection, for they all fight with the Prophet for his religion, even though he has died. The Companions who went on expeditions while the Prophet was not with them were with him, fighting, and they are included in His saying: {Muḥammad is the Messenger of Allāh; and those with him...} [Al-Fatḥ: 29] And in His saying: {And those who believed after [the initial emigration] and emigrated and fought jihād with you...} [Al-Anfāl: 75] It is not a condition for one to be with the one obeyed that he be physically witnessing the one obeyed and looking at him.

It has been said regarding Ribbiyyūn here that they are the scholars, making this like the word Rabbānī. And from Ibn Zayd: they are the followers, as if he made them the marbūbīn (those nurtured/lorded over). The first interpretation [large groups] is more correct for several reasons:

First: The Rabbāniyyūn are identical to the Aḥbār (scholars/scribes), those who nurture the people, and they are their leaders in their religion. These are always few.

Second: The command for jihād and patience is not specific to them. The companions of the prophets were not all Rabbāniyyūn, even if they were given knowledge and possessed fear of Allāh, Mighty and Majestic.

Third: Using the term Rabbānī in this sense [meaning large group] is not known in the language.

Fourth: Using the term Ribbī in this sense [meaning scholar] is not known in the language; rather, what is known is the first meaning [large group] Those who said it [means scholar] said it is a derivation from Rabb without the letter Nūn. The famous reading is Ribbī (with kasrah). What they said only fits if one reads

it with fatḥah on the Rā' [Rabbī] It has also been read with dāmmah [Rubbi], so it is known these are [different] dialects.

Fifth: Allāh the Exalted commands patience and steadfastness for everyone He commands with jihād, whether they are among the Rabbāniyyīn or not.

Sixth: There is no suitability in specifying these [scholars] for mention here. Mentioning them is suitable in contexts like His saying: {Why do the Rabbāniyyūn and the Aḥbār not forbid them...} [Al-Mā'idah: 63] And in His saying: {...but be Rabbāniyyīn...} [Āl 'Imrān: 79] Mentioning them there is appropriate.

Seventh: It is said that Rabbānī is derived from Rabb (Lord), with the addition of Alif and Nūn like Līhyānī (having a large beard). It is [also] said [it derives] from his nurturing people. And it is said [it derives] from rubbān (captain) of a ship. This [last one] is more correct, because the default is no addition in derivation, [and] because they are related to nurturing, and this is specific to them. As for relating them to the Lord (Rabb), they have no specific distinction in that; rather, every servant of His is related to Him, either generally or specifically. Allāh did not name His pious allies Rabbāniyyīn, nor did He name His Messengers and Prophets with it. For the Rabbānī is one who manages/nurtures people like the captain manages the ship. This is why the Rabbāniyyūn are sometimes blamed and sometimes praised. If they were [directly] related to the Lord (Rabb), they would never be blamed.

This is the Eighth reason: If it [Rabbānī] is taken as praise, they have been blamed in places. If it is not praise, then they have no special characteristic distinguishing them in terms of praise. If it is derived from the ship's captain, then the view of those who make Rabbānī derived from Rabb is invalidated. Thus, deriving Ribbiyyīn from Rabb is even more worthy of invalidation.

Ninth: If it is assumed they are derived from Rabb, the derivation does not indicate that they are scholars. Yes, it indicates faith, worship, and devotion, but this applies generally to all believers. Everyone who worships Allāh alone, associating nothing with Him, is devoted and knowledgeable of Allāh. The Companions were all like that, yet they were not called Rabbāniyyīn or Ribbiyyīn. It only came [in a narration] that Ibn al-Ḥanafīyah said when Ibn 'Abbās died: 'Today, the Rabbānī of this Ummah has died.' That was because he used to discipline them with the knowledge Allāh had given him. The Caliphs were better than him, yet they were not called Rabbāniyyīn, even though they were the Rabbāniyyīn [in function] Ibrāhīm [an-Nakha'ī] said: 'Alqamah was among the Rabbāniyyīn.' This is why Mujāhid said: 'They are those who nurture people with the lesser sciences before the greater ones.' So they are the people of command and prohibition. Informing [about religion] is included; it includes one who informs about knowledge, narrates it from others, and relates it, even if he does not command or prohibit. This is what is transmitted from the Salaf regarding Rabbānī. It is narrated from 'Alī, he said: 'They are those who nourish people with wisdom and nurture them upon it.' And from Ibn 'Abbās, he said: 'They are the jurists who teach.' I say: The people of command and prohibition are the jurists who teach. Qatādah and 'Aṭā' said: 'They are the jurists, the scholars, the wise.' Ibn Qutaybah said: 'One of them is Rabbānī, and they are the scholars who teach.' Abū 'Ubayd said: 'I think the word is Hebrew or Syriac.' This is because Abū 'Ubayd claimed the Arabs did not know the Rabbāniyyīn. I say:

The word is Arabic, derived from the ship's captain who manages it and attends to its welfare. However, the Arabs in their Jāhiliyyah (pre-Islamic ignorance) did not have Rabbāniyyūn because they were not upon a revealed law from Allāh, Mighty and Majestic.

الفصل

Section

And Shaykh al-Islām (may Allāh have mercy on him) said:

Allāh the Exalted said: {Guide us to the Straight Path. The Path of those upon whom You have bestowed favor, not of those who have earned Your anger, nor of those who are astray..} [Al-Fātiḥah: 6-7] And it has been authentically reported from the Prophet (peace be upon him) that he said: 'The Jews are those who have earned [Allāh's] anger, and the Christians are those who are astray.'

And the Book of Allāh indicates this in several places, such as His statement, the Exalted: {Say, 'Shall I inform you of [what is] worse than that as recompense from Allāh? [It is that of] those whom Allāh has cursed and with whom He became angry...'..} [Al-Mā'idah: 60], and His statement: {...so they returned with anger upon anger...} [Al-Baqarah: 90], and His statement: {...so they returned with anger from Allāh, and humiliation was stamped upon them...} [Al-Baqarah: 61]

And regarding the Christians, He said: {Say, 'O People of the Scripture, do not exceed limits in your religion beyond the truth and do not follow the inclinations of a people who had gone astray before and misled many and have strayed from the soundness of the way..'..} [Al-Mā'idah: 77] And He said: {O People of the Scripture, do not commit excess in your religion or say about Allāh except the truth. The Messiah, 'Isā, the son of Maryam, was but a messenger of Allāh and His word which He directed to Maryam and a soul [created at a command] from Him...} [An-Nisā': 171] And Allāh the Exalted said: {The Jews say, 'Uzayr is the son of Allāh'; and the Christians say, 'The Messiah is the son of Allāh.' That is their statement from their mouths; they imitate the statement of those who disbelieved before [them] May Allāh destroy them; how are they deluded. They have taken their scholars and monks as lords besides Allāh, and [also] the Messiah, the son of Maryam. And they were not commanded except to worship one God; there is no deity except Him. Exalted is He above whatever they associate with Him...} [At-Tawbah: 30-31] And Allāh the Exalted said: {It is not for a human [prophet] that Allāh should give him the Scripture and authority and prophethood and then he would say to the people, 'Be servants to me rather than Allāh,' but [instead, he would say], 'Be pious scholars of the Lord because of what you have taught of the Scripture and because of what you have studied.' Nor would he order you to take the angels and prophets as lords. Would he order you to disbelief after you had been Muslims.} [Āl 'Imrān: 79-80] And Allāh the Exalted said: {Say, [O Muḥammad], 'Invoke those you claim [as deities] besides Him, for they do not possess the power to remove adversity from you or to transfer it.' Those whom they invoke seek means of access to their Lord, [striving as to] which of them would be nearest, and they hope for His mercy and fear His punishment. Indeed, the punishment of your Lord is ever feared...} [Al-Isrā': 56-57]

And since Allāh, Glorified is He, commanded us to ask Him in every prayer to guide us to the Straight Path—the path of those upon whom Allāh has bestowed favor, namely the Prophets, the truthful, the martyrs, and the righteous, who are distinct from those who have earned anger and those who are astray—this clarifies that the servant is feared to deviate towards these two paths. And this has indeed occurred, just as the Prophet (peace be upon him) informed when he said: ‘You will surely follow the ways of those who came before you, span by span, cubit by cubit, so much so that even if they entered a lizard’s hole, you would enter it.’ They asked, ‘O Messenger of Allāh, [do you mean] the Jews and the Christians?’ He replied, ‘Who else?’ And this is an authentic ḥadīth.

The Salaf (righteous predecessors) used to hold that whoever deviated from the Straight Path among the scholars bore a resemblance to the Jews, and whoever deviated among the worshippers bore a resemblance to the Christians. This is seen in the conditions of those people of knowledge who deviate: through distorting words from their [proper] contexts, hardness of hearts, stinginess with knowledge, arrogance, commanding others to righteousness while forgetting themselves, and other such things.

And it is seen in [the conditions of] those people of worship and [spiritual] states who deviate: through exaggeration regarding the Prophets and the righteous, innovation in acts of worship, monasticism, and [focus on] images and sounds.

This is why the Prophet said: ‘Do not exaggerate in praising me as the Christians exaggerated in praising ‘Īsā ibn Maryam. I am only a servant, so say: the servant of Allāh and His Messenger.’ For this reason, Allāh affirmed for him the attribute of servitude in his most elevated stations, as He said: {Glorified is He Who took His servant for a journey by night...} [Al-Isrā’: 1] And Allāh the Exalted said: {And He revealed to His servant what He revealed...} [An-Najm: 10] And Allāh the Exalted said: {And that when the servant of Allāh stood calling upon Him, they almost became about him a compacted mass...} [Al-Jinn: 19]

This is why it is prescribed in the Tashahhud and in all other prescribed sermons—such as the sermons of Jumu’ah and the Eids, and the sermons for needs (khuṭbat al-ḥājah) at the time of marriage and otherwise—that we say: ‘I bear witness that there is no deity worthy of worship except Allāh, and I bear witness that Muḥammad is His servant and His Messenger.’

The Messenger of Allāh used to affirm his servitude so that the Ummah would not fall into what the Christians fell into regarding the Messiah, claiming divinity for him. To the extent that when a man said to him, ‘What Allāh wills and you will,’ he replied: ‘Have you made me an equal to Allāh? Rather, [say:] What Allāh alone wills.’ He also said to his companions: ‘Do not say, ‘What Allāh wills and Muḥammad wills,’ but rather say, ‘What Allāh wills, then Muḥammad wills.’ And he said: ‘Do not take my grave as a place of recurring festival, but send prayers upon me wherever you are, for indeed your prayers reach me.’ And he said: ‘O Allāh, do not make my grave an idol that is worshipped. Allāh’s wrath is severe upon a people who took the graves of their prophets as places of worship.’ And he said: ‘Indeed, those before you used to take graves as places of worship. Beware! Do not take graves as places of worship, for indeed I forbid you from that.’

Exaggeration in the Ummah occurred in two groups: a group from the deviant

Shī'ah who believe in divinity for the Prophets and the Imāms from the Ahl al-Bayt, and a group from the ignorant Sufis who believe similarly regarding the Prophets and the righteous. So whoever imagines anything of divinity or lordship in our Prophet or any other prophet is of the same kind as the Christians. Rather, the rights of the Prophets are what the Book and the Sunnah have brought concerning them.

Allāh the Exalted said in His address to the Children of Isrā'īl: {...and you believe in My messengers and honor/support them and loan Allāh a goodly loan, I will surely remove from you your misdeeds and admit you to gardens beneath which rivers flow...} [Al-Mā'idah: 12] And ta'zīr means: support, reverence, and aid. And Allāh the Exalted said: {Indeed, We have sent you as a witness and a bringer of good tidings and a warner. That you [people] may believe in Allāh and His Messenger, and honor/support him and revere him...}—this is regarding the right of the Messenger—then He said regarding the right of Allāh the Exalted: {...And exalt Him morning and afternoon...} [Al-Faḥ: 8-9] And Allāh the Exalted said: {...But My mercy encompasses all things. So I will decree it for those who fear Me and give zakāh and those who believe in Our signs—Those who follow the Messenger, the unlettered Prophet, whom they find written about with them in the Torah and the Gospel—who enjoins upon them what is right and forbids them what is wrong and makes lawful for them the good things and prohibits for them the evil and relieves them of their burden and the shackles which were upon them. So they who have believed in him, honored him, supported him and followed the light which was sent down with him—it is those who will be the successful...} [Al-A'rāf: 156-157] And Allāh the Exalted said: {Say, [O Muḥammad], 'If you should love Allāh, then follow me, [so] Allāh will love you and forgive you your sins. And Allāh is Forgiving and Merciful.' Say, 'Obey Allāh and the Messenger.' But if they turn away—then indeed, Allāh does not love the disbelievers...} [Āl 'Imrān: 31-32] And Allāh the Exalted said: {Indeed, Allāh confers blessing upon the Prophet, and His angels [ask Him to do so] O you who have believed, ask [Allāh to confer] blessing upon him and ask [Allāh to grant him] peace...} [Al-Aḥzāb: 56] And Allāh the Exalted said: {Say, [O Muḥammad], 'If your fathers, your sons, your brothers, your wives, your relatives, wealth which you have obtained, commerce wherein you fear decline, and dwellings with which you are pleased are more beloved to you than Allāh and His Messenger and jihād in His cause, then wait...'} [At-Tawbah: 24]

He mentioned obedience to the Messenger in more than thirty places in the Qur'ān. And He said: {O you who have believed, respond to Allāh and to the Messenger when he calls you to what gives you life...} [Al-Anfāl: 24] And Allāh the Exalted said: {But no, by your Lord, they will not [truly] believe until they make you, [O Muḥammad], judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission...} [An-Nisā': 65] And Allāh the Exalted said: {So let those beware who dissent from the Prophet's order, lest fitnah strike them or a painful punishment strike them...} [An-Nūr: 63] And Allāh the Exalted said: {The only statement of the [true] believers when they are called to Allāh and His Messenger to judge between them is that they say, 'We hear and we obey.' And those are the successful. And whoever obeys Allāh and His Messenger and fears Allāh and is mindful of Him—it is those who are the attainers [of success].} [An-Nūr: 51-52] So He made obedience for Allāh

and the Messenger, and He made fear and taqwā for Allāh alone. Just as He said: {...then fear Me...} [Al-Baqarah: 40] And He said: {...and fear Me...} [Al-Baqarah: 41] And He said: {...So do not fear the people but fear Me...} [Al-Mā'idah: 44] And He said: {Indeed, those who pledge allegiance to you, [O Muhammad]—they are actually pledging allegiance to Allāh. The hand of Allāh is over their hands...} [Al-Fath: 10] And Allāh the Exalted said: {Do not make [your] calling of the Messenger among yourselves like the calling of one of you to another...} [An-Nūr: 63] And Allāh the Exalted said: {The Prophet is more worthy of the believers than themselves, and his wives are [in the position of] their mothers...} [Al-Ahzāb: 6]

And the Prophet (peace be upon him) said: 'None of you [truly] believes until I am more beloved to him than his child, his father, and all mankind.' And 'Umar said to him: 'By Allāh, O Messenger of Allāh, you are indeed more beloved to me than everything except my own self.' He (peace be upon him) said: 'No, O 'Umar, [not] until I am more beloved to you than your own self.' So 'Umar said: 'Then [now] you are indeed more beloved to me than my own self.' He (peace be upon him) said: 'Now, O 'Umar [your faith is complete]'

So Allāh has clarified in His Book the rights of the Messenger, consisting of: obedience to him, loving him, honoring him, revering him, supporting him, making him the judge, being content with his judgment, submitting to him, following him, sending prayers and peace upon him, giving him precedence over one's self, family, and wealth, referring back to him whatever is disputed, and other such rights. And He informed that obedience to him is obedience to Him, saying: {He who obeys the Messenger has obeyed Allāh...} [An-Nisā': 80] And pledging allegiance to him is pledging allegiance to Him, saying: {Indeed, those who pledge allegiance to you, [O Muḥammad]—they are actually pledging allegiance to Allāh...} [Al-Fath: 10] And He paired His name with his name in love, saying: {...more beloved to you than Allāh and His Messenger...} [At-Tawbah: 24] And in [mentioning] harm, saying: {Indeed, those who abuse Allāh and His Messenger...} [Al-Ahzāb: 57] And in obedience and disobedience, saying: {And whoever obeys Allāh and His Messenger...} [An-Nisā': 13], {And whoever disobeys Allāh and His Messenger...} [An-Nisā': 14] And in seeking pleasure, saying: {...while Allāh and His Messenger are more worthy that they should please Him...} [At-Tawbah: 62] So this and the like is what the Messenger of Allāh (peace be upon him) deserves—may my father and mother be sacrificed for him

As for worship and seeking help, they are for Allāh alone, Who has no partner. As He said: {Worship Allāh and associate nothing with Him...} [An-Nisā': 36] {It is You we worship and You we ask for help...} [Al-Fātiḥah: 5] {And they were not commanded except to worship Allāh, [being] sincere to Him in religion, inclining to truth...} [Al-Bayyinah: 5] And He combined the two [worship and reliance/seeking help] in several places, like His statement: {...So worship Him and rely upon Him...} [Hūd: 123] And His statement: {And rely upon the Ever-Living who does not die, and exalt [Allāh] with His praise...} [Al-Furqān: 58] And His statement: {...Upon Him I have relied, and to Him I turn back...} [Hūd: 88]

Likewise, reliance (tawakkul) [is for Allāh alone], as He said: {...And upon Allāh let those who rely [indeed] rely...} [Ibrāhīm: 12] And He said: {Say, 'Then have you considered what you invoke besides Allāh? If Allāh intended me harm, are they removers of His harm; or if He intended me mercy, are they withholders of

His mercy?' Say, 'Sufficient for me is Allāh; upon Him rely the reliant...' [Az-Zumar: 38] And He said: {Those to whom people said, 'Indeed, the people have gathered against you, so fear them.' But it [only] increased them in faith, and they said, 'Sufficient for us is Allāh, and [He is] the best Disposer of affairs...' [Āl 'Imrān: 173]

And supplication (du'ā') is for Allāh alone, whether it is the supplication of worship or the supplication of asking and seeking help. As Allāh the Exalted said: {And [He revealed] that the places of worship are for Allāh [alone], so do not invoke anyone along with Allāh. And that when the servant of Allāh stood calling upon Him, they almost became about him a compacted mass. Say, [O Muḥammad], 'I only invoke my Lord and do not associate with Him anyone...' [Al-Jinn: 18-20] And Allāh the Exalted said: {So invoke Allāh, [being] sincere to Him in religion, although the disbelievers dislike it...} [Ghāfir: 14] And He said: {So do not invoke with Allāh another deity and [thus] be among the punished...} [Ash-Shu'arā': 213] And He said: {And do not send away those who call upon their Lord morning and afternoon, seeking His countenance...} [Al-An'ām: 52] And He condemned those who invoke angels, prophets, and others, saying: {Say, [O Muḥammad], 'Invoke those you claim [as deities] besides Him, for they do not possess the power to remove adversity from you or to transfer it.' Those whom they invoke seek means of access to their Lord, [striving as to] which of them would be nearest, and they hope for His mercy and fear His punishment. Indeed, the punishment of your Lord is ever feared...} [Al-Isrā': 56-57] It is narrated from Ibn Mas'ūd that some people used to invoke the angels, the Messiah, and 'Uzayr, so Allāh said: These whom you invoke fear Allāh, hope in Him, and seek nearness to Him, just as you fear Him, hope in Him, and seek nearness to Him. And Allāh the Exalted said: {And when adversity touches you at sea, lost are [all] those you invoke except for Him...} [Al-Isrā': 67] And He said: {Is He [not best] who responds to the desperate one when he calls upon Him and removes the evil and makes you inheritors of the earth? Is there a deity with Allāh...} [An-Naml: 62] And He said: {And those who do not invoke with Allāh another deity or kill the soul which Allāh has forbidden [to be killed], except by right, and do not commit unlawful sexual intercourse...} [Al-Furqān: 68]

The affirmation of Tawḥīd and sincerity of religion to Him in His worship and seeking His help is extremely frequent in the Qur'ān; rather, it is the heart of faith and the beginning and end of Islām. As the Prophet said: 'I have been commanded to fight the people until they testify that there is no deity worthy of worship except Allāh and that Muḥammad is the Messenger of Allāh.' And he said: 'Indeed, I know a word which no one says at the point of death except that his soul finds ease through it.' And he said: 'Whoever's last words are 'Lā ilāha illā Allāh', Paradise becomes obligatory for him.' It is the heart of the religion and faith, and all other actions are like limbs to it.

And the statement of the Prophet: 'Indeed, actions are but by intentions, and indeed, every person will have but what he intended. So whoever's emigration (hijrah) was to Allāh and His Messenger, then his migration is to Allāh and His Messenger. And whoever's migration was for a worldly gain he might attain or a woman he might marry, then his migration is to that for which he emigrated.' With this, he clarified that the intention (niyyah) is the action of the heart, and it is the foundation of action. Sincerity of religion to Allāh, worshipping Allāh alone, and following the Messenger (peace be upon him) in what he brought is

[the meaning of] the testimony that there is no deity worthy of worship except Allāh and that Muḥammad is His servant and His Messenger.

For this reason, we disapproved of what Shaykh Yaḥyā Aṣ-Ṣarṣārī says in his poems praising the Messenger (peace be upon him) involving seeking aid (istighāthah) from him, such as his saying:

Through you I seek aid, and seek help, and seek rescue...

And similar statements.

Likewise, [we disapprove of] what many people do in seeking rescue (istinjād) from the righteous and those who resemble them, and seeking help from them, whether alive or dead. Indeed, I have condemned this in public and private gatherings and clarified Tawḥīd to the people, and Allāh benefited whomever He willed from the elite and the common folk through that.

And this is the universal religion of Islām which Allāh sent all the Messengers with. As Allāh the Exalted said: {And We certainly sent into every nation a messenger, [saying], ‘Worship Allāh and avoid Ṭāghūt (false deities/objects of worship):...’} [An-Naḥl: 36] And He said: {And We sent not before you any messenger except that We revealed to him that, ‘There is no deity except Me, so worship Me.’} [Al-Anbiyā: 25] And He said: {And ask those We sent before you of Our messengers; did We make besides the Most Merciful deities to be worshipped.} [Az-Zukhruf: 45] And He said: {O messengers, eat from the good foods and work righteousness. Indeed, I, of what you do, am Knowing. And indeed this, your religion, is one religion, and I am your Lord, so fear Me...} [Al-Mu’minūn: 51-52] And He said: {He has ordained for you of religion what He enjoined upon Nūḥ and what We have revealed to you, [O Muḥammad], and what We enjoined upon Ibrāhīm and Mūsā and ‘Īsā—to establish the religion and not be divided therein. Difficult for those who associate others with Allāh is that to which you invite them...} [Ash-Shūrā: 13] And He said: {And I did not create the jinn and mankind except to worship Me...} [Adh-Dhāriyāt: 56]

And the Prophet said to Mu’adh ibn Jabal: ‘O Mu’adh, do you know what Allāh’s right upon His servants is?’ I said, ‘Allāh and His Messenger know best.’ He said: ‘His right upon them is that they worship Him and do not associate anything with Him. Do you know what the servants’ right upon Allāh is if they do that? That He will not punish them.’ And he said to Ibn ‘Abbās: ‘If you ask, ask Allāh; and if you seek help, seek help from Allāh.’

Included in worship are: fear/awe, turning in repentance, submission, and repentance. As Allāh the Exalted said: {[Such are] those who convey the messages of Allāh and fear Him and do not fear anyone but Allāh...} [Al-Aḥzāb: 39] And He said: {...So do not fear the people but fear Me...} [Al-Mā’idah: 44] And He said: {The mosques of Allāh are only to be maintained by those who believe in Allāh and the Last Day and establish prayer and give zakāh and do not fear except Allāh...} [At-Tawbah: 18] And Al-Khalīl (Ibrāhīm) said: {...And I do not fear what you associate with Him, unless my Lord should will something. My Lord encompasses all things in knowledge; then will you not remember? And how should I fear what you associate while you do not fear that you have associated with Allāh that for which He has not sent down to you any authority? So which of the two parties has more right to security, if you should know? They who believe and do not mix their belief with injustice (shirk)—those will have

security, and they are [rightly] guided...} [Al-An'ām: 80-82] And He said: {Will you not fight a people who broke their oaths...} until His statement: {...Do you fear them? But Allāh has more right that you should fear Him, if you are [truly] believers...} [At-Tawbah: 13] {And fear Me...} [Al-Baqarah: 41] And He said: {And whoever obeys Allāh and His Messenger and fears Allāh and is mindful of Him...} [An-Nūr: 52] And Nūh said: {Worship Allāh, fear Him, and obey me...} [Nūh: 3] So he made worship and taqwā for Allāh, and made it [the right] for himself to be obeyed. Just as Allāh the Exalted said: {And We did not send any messenger except to be obeyed by permission of Allāh...} [An-Nisā': 64] Likewise, the Messengers such as Nūh, Hūd, Šālīh, Shu'ayb, Lūṭ, and others said: {So fear Allāh and obey me...} [Ash-Shu'arā': 108,126,144,163,179] So they made taqwā for Allāh and made it [their right] that they be obeyed. Likewise, in very many places in the Qur'ān: {Fear Allāh...}. {Fear Allāh...}. {And We have instructed those who were given the Scripture before you and yourselves to fear Allāh...} [An-Nisā': 131]

Likewise...¹ And He said: {...Upon Him I have relied, and to Him I turn back ..} [Hūd: 88] And He said: {And turn back [in repentance] to your Lord and submit to Him...} [Az-Zumar: 54] And He said about Ibrāhīm: {When his Lord said to him, 'Submit,' he said, 'I have submitted to the Lord of the worlds...'} [Al-Baqarah: 131] And Bilqīs said: {...Indeed, I have wronged myself, and I submit with Sulaymān to Allāh, Lord of the worlds...} [An-Naml: 44] And He said: {And who is better in religion than one who submits his face to Allāh while he is a doer of good and follows the religion of Ibrāhīm, inclining toward truth...} [An-Nisā': 125] And He said: {Yes [on the contrary], whoever submits his face to Allāh while he is a doer of good will have his reward with his Lord...} [Al-Baqarah: 112] And He said: {And turn to Allāh in repentance, all of you...} [An-Nūr: 31] {And he who repents and does righteousness does indeed turn to Allāh with [accepted] repentance...} [Al-Furqān: 71] And He said: {...So repent to your Creator...} [Al-Baqarah: 54] {Repent to Allāh with sincere repentance...} [At-Taḥrīm: 8]

And seeking forgiveness: {Ask forgiveness of your Lord. Indeed, He is ever a Perpetual Forgiver...} [Nūh: 10]

{And [saying], 'Seek forgiveness of your Lord and repent to Him...' } [Hūd: 3]

And seeking provision and seeking victory, as in the prayer for seeking rain and the Qunūt supplication against enemies. He said: {...So seek from Allāh provision, worship Him, and be grateful to Him...} [Al-'Ankabūt: 17] And He said: {If Allāh should aid you, no one can overcome you; but if He should forsake you, who is there that can aid you after Him? And upon Allāh let the believers rely...} [Āl 'Imrān: 160]

And seeking aid/rescue (istighāthah), as He said: {When you sought aid of your Lord, and He answered you...} [Al-Anfāl: 9]

And seeking protection (istiḥārāh), as He said: {Say, 'In whose hand is the realm of all things—and He protects while none can protect against Him—if you should know?' They will say, '[It belongs] to Allāh.' Say, 'Then how are you deluded?'} [Al-Mu'minūn: 88-89]

And seeking refuge (isti'ādhah), as He said: {Say, 'I seek refuge in the Lord of daybreak...' } [Al-Falaq: 1] and {Say, 'I seek refuge in the Lord of mankind...' } [An-

¹ There is a blank space in the original text.

Nās: 1] And He said: {And say, 'My Lord, I seek refuge in You from the incitements of the devils, and I seek refuge in You, my Lord, lest they be present with me...'} [Al-Mu'minūn: 97-98] And He said: {So when you recite the Qur'ān, [seek refuge in Allāh from Satan, the expelled [from His mercy]]} [An-Nahl: 98]

And entrusting one's affair, as the believer from the family of Fir'awn said: {And I entrust my affair to Allāh. Indeed, Allāh is Seeing of [His] servants...} [Ghāfir: 44] And in the ḥadīth agreed upon [by Al-Bukhārī and Muslim] regarding the supplication the Prophet (peace be upon him) taught to be said upon sleeping: 'O Allāh, indeed I have submitted myself to You, and turned my face to You, and entrusted my affair to You, and committed my back to You...'

And He said: {And warn by it those who fear that they will be gathered before their Lord—for them besides Him will be no protector (walī) or intercessor (shafī')...} [Al-An'ām: 51] And He said: {It is Allāh who created the heavens and the earth and whatever is between them in six days; then He established Himself above the Throne. You have not besides Him any protector or intercessor...} [As-Sajdah: 4] So the Walī is the one who takes charge of your entire affair, and the Shafī' is the one who acts as an intercessor therein, meaning an aider. Thus, the servant has no independent protector besides Allāh, nor any supporting helper. And He said: {And if Allāh should touch you with adversity, there is no remover of it except Him; and if He intends for you good, then there is no repeller of His bounty...} [Yūnus: 107] And He said: {Whatever Allāh grants to people of mercy—none can withhold it; and whatever He withholds—none can release it thereafter...} [Fāṭir: 2] And He said: {Or have they taken besides Allāh intercessors? Say, 'Even though they possess nothing and do not reason?' Say, 'To Allāh belongs intercession entirely. To Him belongs the dominion of the heavens and the earth...'} [Az-Zumar: 43-44] And He said: {Say, [O Muḥammad], 'Invoke those you claim [as deities] besides Allāh.' They do not possess an atom's weight [of ability] in the heavens or on the earth, and they have therein no share [of ownership], nor is there for Him from among them any supporter. And intercession does not benefit with Him except for one whom He permits...} [Saba': 22-23] And He said: {Who is it that can intercede with Him except by His permission...} [Al-Baqarah: 255] And He said: {And how many angels there are in the heavens whose intercession will not avail at all except after Allāh has given permission for whom He wills and approves...} [An-Najm: 26]

Therefore, worship and seeking help, and whatever falls under that category such as supplication, seeking aid/rescue, fear/awe, hope, turning in repentance, reliance, repentance, and seeking forgiveness—all of this is for Allāh alone, Who has no partner. For worship is related to His Divinity, and seeking help is related to His Lordship. And Allāh is the Lord of the worlds; there is no deity worthy of worship except Him, and we have no lord other than Him—not an angel, nor a prophet, nor anyone else. Rather, the greatest of major sins is associating partners with Allāh and setting up rivals unto Him while He created you. And Shirk is to assign to other than Him a share, meaning a portion, in your worship, your reliance, and your seeking help. Just as those said: {...We only worship them that they may bring us nearer to Allāh in position...} [Az-Zumar: 3] And as Allāh the Exalted said: {...And We do not see with you your 'intercessors' whom you claimed that they were partners among you...} [Al-An'ām: 94] And as He said: {Or have they taken besides Allāh intercessors? Say, 'Even though they possess

nothing and do not reason?'...} [Az-Zumar: 43] And as He said: {...You have not besides Him any protector or intercessor...} [As-Sajdah: 4]

The categories of acts of worship: Prayer with all its components collectively, and likewise its components which are acts of worship in themselves, such as prostration, bowing, glorification, supplication, recitation, and standing—none are befitting except for Allāh alone. It is not permissible to perform voluntary [acts] by way of worship except for Allāh alone—not for the sun, nor the moon, nor an angel, nor a prophet, nor a righteous person, nor the grave of a prophet or a righteous person. This is [the case] in all the religions of the Prophets, and it has been mentioned in our Sharī'ah, to the extent that performing voluntary [prostration] as a form of greeting and honoring creatures is forbidden. This is why the Prophet (peace be upon him) forbade Mu'adh from prostrating to him, and said: 'If I were to command anyone to prostrate to anyone, I would have commanded the wife to prostrate to her husband due to the greatness of his right over her.' And he forbade bowing during greetings, and forbade them from standing behind him in prayer while he was sitting.

Likewise, Zakāh, both the general [charity] from all forms of alms and the specific [obligatory Zakāh], is not given except for Allāh's sake. As Allāh the Exalted said: {And there is not for anyone with him any favor to be repaid. Except seeking the countenance of his Lord, the Most High...} [Al-Layl: 19-20] And He said: {We feed you only for the countenance of Allāh...} [Al-Insān: 9] And He said: {And the example of those who spend their wealth seeking means to the approval of Allāh and assuring [reward for] themselves...} [Al-Baqarah: 265] And He said: {...but whatever you give of zakāh, desiring the countenance of Allāh—those are the multipliers...} [Ar-Rūm: 39] So it is not permissible to do this by way of religion for an angel, nor the sun, nor the moon, nor a prophet, nor a righteous person—as some beggars and venerators do, [saying] 'in honor of so-and-so and so-and-so,' swearing by things, whether prophets, companions, or righteous individuals, like saying: '[By] Bakr and 'Alī, and Nūr ad-Dīn Arslān, and Shaykh 'Adī, and Shaykh Jālid.'

Likewise, Hajj (pilgrimage)—one performs Hajj only to the House of Allāh. So circumambulation (ṭawāf) is done only around it, the head is shaved only there [in the sacred precincts], and standing (wuqūf) is done only in its vicinity. This is not done for a prophet, nor a righteous person, nor the grave of a prophet or righteous person, nor an idol. Likewise, Fasting (Ṣiyām)—one does not fast as an act of worship except for Allāh. So one does not fast for the sake of the stars, the sun, the moon, nor for the graves of prophets and righteous people, and so forth.

All of this is the detailed explanation of the two testimonies, which are the foundation of the religion: the testimony that there is no deity worthy of worship except Allāh and the testimony that Muḥammad is His servant and His Messenger. The Deity is the One who deserves that the servants devote worship to Him, which includes loving Him and fearing Him. So whatever pertains to Divinity is purely the right of Allāh, and whatever pertains to the matters of Messengership is the right of the Messenger.

Since the foundation of the religion is the two testimonies, this Ummah are the witnesses, and they possess the attribute of witnessing. Whereas the priests [among Christians] have worship without witnessing. This is why they said: {Our Lord, we have believed in what You revealed and have followed the messenger,

so register us among the witnesses...} [Āl 'Imrān: 53] This is why the verifying scholars (muḥaqqiqūn) hold that the two testimonies are the first obligations of the religion, as maintained by the foremost Ahl as-Sunnah, and mentioned by Manṣūr As-Sam'ānī, Shaykh 'Abd al-Qādir, and others. [Those who deviate] make it the basis of Shirk and thereby alter the religion of Tawḥīd, which is the foundation of the religion, as did the ancient philosophers who legislated in religion what Allāh did not permit.

Among the causes of this is departing from the specific Sharī'ah which Allāh sent Muḥammad (peace be upon him) with, towards a common denominator which involves resemblance to the Sabians, or the Christians, or the Jews. This is [based on] corrupt analogy, similar to the analogy of those who said: {Trade is [just] like interest...} [Al-Baqarah: 275] They want to make listening a single category and the religion a single category, and they do not distinguish between its legislated form and its innovated form, nor between what is commanded and what is forbidden. The legislated, religious listening is listening to the Book of Allāh, beautifying the voice with it, and embellishing it. As the Prophet said: 'Beautify the Qur'ān with your voices.' And Abū Mūsā said: 'Had I known you were listening, I would have certainly embellished it for you greatly.' And [legitimate are] the images (ṣuwar—referring to permissible forms/appearances, not prohibited forms), spouses, and female slaves that Allāh the Exalted has permitted.

And worship is the worship of Allāh alone, without any partner, {In houses [mosques] which Allāh has ordered to be raised and that His name be mentioned therein; exalting Him within them in the morning and the evenings. [Are] men...} [An-Nūr: 36-37]

This meaning reinforces the principle of 'the requirement of the straight path is to differ from the companions of Hellfire.' It forbids likening the religious, legislated matter to the natural, innovated matter due to the common element between them. For example, a beautiful voice alone is not legislated [as worship] until the distinguishing element is joined to it, like the letters of the Qur'ān. Then the combination of the common [element] and the distinguishing [element] becomes the beneficial religion.

الفصل

Regarding The Servant Asking None But Allāh

And he (may Allāh the Exalted have mercy on him) said:

Allāh the Exalted said: {So when you have finished [your duties], then stand up [for worship] And to your Lord direct [your] longing...} [Ash-Sharḥ: 7-8]

The Prophet (peace be upon him) said to Ibn ‘Abbās: ‘If you ask, ask Allāh; and if you seek help, seek help from Allāh.’

And in At-Tirmidhī [it is narrated]: ‘Let one of you ask his Lord for all of his needs, even for the strap of his sandal if it breaks; for indeed, if He does not make it easy, it will not be made easy.’

And in the Ṣaḥīḥ [collection], it is narrated that he (peace be upon him) said to ‘Adī ibn Mālik and the group who pledged allegiance to him along with him: ‘Do not ask people for anything, such that if the whip of one of them were to fall from his hand, he would not say to anyone, ‘Hand it to me.’

And in the Ṣaḥīḥ [collection], in the hadith of the seventy thousand who will enter Paradise without reckoning: ‘They are those who do not seek ruqyah (incantation), nor do they use cauterization, nor do they believe in omens’ And seeking ruqyah is requesting ruqyah, which is a type of asking.

And the ahadith prohibiting asking people for wealth are numerous, such as his saying (peace be upon him): ‘Asking is not permissible except for three [types of people].’, and his saying: ‘For one of you to take his rope...’, and his saying: ‘Asking will not cease for one of them...’, and his saying: ‘Whoever asks people while having what suffices him...’, and similar narrations. And his saying: ‘Whoever is afflicted with poverty and presents it to the people, his poverty will not be relieved...’

As for asking about permissible matters like knowledge, this does not fall under this category, because the answer does not diminish the knowledge of the informer; rather, it increases with the answer, and the asker is in need of that. The Prophet (peace be upon him) said: ‘Why did they not ask when they did not know? For indeed, the cure for ignorance is asking.’ However, there are types of questions which are forbidden, as Allāh the Exalted said: {Do not ask about things...} [Al-Mā’idah: 101], and like his (peace be upon him) prohibition of intricate or pointless questions and similar things.

As for asking another to supplicate for him, the Prophet indeed said to ‘Umar: ‘Do not forget us in your supplication.’ And he (peace be upon him) said: ‘When you hear the mu’adhdhin (caller to prayer), say the like of what he says, then send prayers upon me, for whoever sends prayers upon me once, Allāh sends ten prayers upon him. Then ask Allāh for Al-Wasilah for me, for it is a rank in Paradise befitting only one servant from the servants of Allāh, and I hope that I’ll be that servant. Whoever asks Allāh for Al-Wasilah for me, my intercession will be permissible for him on the Day of Resurrection.’

It might be said regarding this: he (peace be upon him) requested supplication from the Ummah for them [i.e., for the benefit of the Ummah itself], because when they supplicate for him, they attain more reward than if the supplication were for themselves. This is like what he (peace be upon him) said to the one who asked, 'Shall I make all of my prayer for you?' He replied: 'Then Allāh will suffice you concerning what worries you of the affairs of your worldly life and your Hereafter.' So, his requesting supplication from them was for their own benefit, just like all his commands to them regarding what he was commanded with, and that is because of the benefit therein for them. For it has been authentically narrated from him that he said: 'There is no man who supplicates for his brother in his absence with a supplication, except that Allāh appoints an angel for him. Every time he makes a supplication, the angel appointed for him says: Āmīn, and for you the same.'

الفصل

Section

And Shaykh al-Islām (may Allāh have mercy on him) said:

Acts of worship are based upon the divine law and following (ittibā'), not upon desires and innovation. For indeed, Islam is built upon two foundations: First, that we worship Allāh alone, associating no partner with Him. Second, that we worship Him by what He legislated upon the tongue of His Messenger (peace be upon him); we do not worship Him according to desires and innovations. Allāh the Exalted said: {Then We put you on an ordained way concerning the matter [of religion]; so follow it and do not follow the inclinations of those who do not know. Indeed, they will never avail you against Allāh at all...} [Al-Jāthiyah: 18-19] And He the Exalted said: {Or have they partners who have ordained for them a religion to which Allāh has not consented.} [Ash-Shūrā: 21]

Therefore, it is not for anyone to worship Allāh except by what His Messenger legislated, whether obligatory or recommended; one does not worship Him through innovated matters. This is established in the Sunan from the hadith of Al-'Irbād' ibn Sāriyah—At-Tirmidhī said: 'A ḥasan ṣāḥiḥ hadith.' And in Muslim [it is narrated] that he used to say in his sermon: 'The best of speech is the Speech of Allāh, the best of guidance is the guidance of Muḥammad, the worst of matters are the newly invented ones, and every innovation is misguidance.'

And it is not for anyone to worship except Allāh alone. Thus, one does not pray except to Allāh, nor fast except for Allāh, nor perform Hajj except to the House of Allāh, nor place reliance except upon Allāh, nor fear except Allāh, nor make a vow except for Allāh, nor swear an oath except by Allāh. In the two Ṣaḥiḥs [Al-Bukhārī and Muslim], it is narrated from the Prophet (peace be upon him) that he said: 'Indeed, Allāh forbids you from swearing by your forefathers. Whoever is to swear, let him swear by Allāh or remain silent.' And in the Sunan [collections]: 'Whoever swears by other than Allāh has committed shirk (associated partners with Allāh).' And it is narrated from Ibn Mas'ūd: 'That I should swear by Allāh falsely is more beloved to me than that I should swear by other than Him truthfully.' This is because swearing by other than Allāh is shirk, while swearing by Allāh is Tawḥīd. And Tawḥīd accompanied by a lie is better than shirk accompanied by truthfulness. For this reason, the utmost extent of lying is that it equals shirk, as the Prophet (peace be upon him) said: 'False testimony has been made equal to associating partners with Allāh,' twice or thrice. And he recited the saying of Allāh the Exalted: {...and whoever associates partners with Allāh—it is as though he had fallen from the sky and was snatched by the birds or the wind carried him down into a remote place...} [Al-Ḥajj: 31]

If the one who swears by other than Allāh has committed shirk, then how [much worse] is the one who makes a vow to other than Allāh? A vow is greater than an oath. For this reason, if one vows to other than Allāh, it is not obligatory to fulfill it, by the consensus of the Muslims. For example, if one vows to other than Allāh a prayer, or a fast, or a Hajj, or an 'Umrah, or charity. Whereas if one swore

an oath to definitely do something, it is not obligatory upon him to do it; it is said he may expiate for the oath and not do the thing sworn upon, as the Prophet (peace be upon him) said: 'Whoever swears an oath and then sees something else as better than it, let him do what is better and expiate for his oath...' It is established in the Ṣaḥīḥ [collection] from the Prophet (peace be upon him) that he forbade making vows and said: 'Indeed, it does not bring any good; it is only used to extract something from the miserly...' So, if a vow [even to Allāh] does not bring good [in itself], then how about a vow made to a created being? However, a vow made to Allāh must be fulfilled if it is in obedience. If it is in disobedience, its fulfillment is not permissible, by the consensus of the scholars. They only differed on whether there is a substitute for it or an expiation like that of an oath, or not, due to what Al-Bukhārī narrated in his Ṣaḥīḥ from the Prophet that he said: 'Whoever vows to obey Allāh, let him obey Him; and whoever vows to disobey Allāh, let him not disobey Him...'

So, whoever thinks that vowing to created beings brings him benefit or repels harm from him is among the misguided, like those who think that worshipping created beings brings them benefit or repels harm from them. These polytheists—the devils may appear to them in forms, may address them with speech, may carry one of them in the air, may inform him of some unseen matters, may bring him some provision, food, clothing, or other things, just as similar things occurred for the idol worshippers among the Arabs and non-Arabs. This is abundant and exists in this time and other times among the misguided innovators who oppose the Book and the Sunnah, either by worshipping other than Allāh or by acts of worship Allāh did not legislate.

When one of these people displays something extraordinary, it does not go beyond being either a satanic state or a deceitful state. Their elite are accompanied by devils, as occurs with some of the intelligent ones among them. This might happen to others besides these, but the devils do not accompany them except with some form of innovation, whether it be disbelief, sinfulness, or ignorance of the divine law. For indeed, the devil's aim is misguidance according to his ability. If he is able to make them disbelievers, he makes them disbelievers. If he is only able to make them sinners or disobedient, [he does so] And if he is only able to diminish their deeds and their religion through an innovation they commit, by which they oppose the Sharī'ah that Allāh sent His Messenger (peace be upon him) with, then he benefits from them through that.

This is why the Imams said: If you see a man flying in the air or walking on water, do not be deceived by him until you examine his adherence to the command and prohibition. For this reason, many people are found who fly in the air, and it is the devils who carry them; it is not from the miracles of the pious Awliyā' (friends) of Allāh. Among these are those whom the devil carries to 'Arafāt, so he stands [there] with the people, then [the devil] carries him back and returns him to his city that same night. This ignorant person thinks that this is from the Awliyā' of Allāh, and he does not know that it is obligatory upon him to repent from this. And if he believes that this is an act of obedience and nearness to Him, then he is asked to repent; if he repents, [good,] otherwise he is executed. This is because the Hajj that Allāh and His Messenger commanded necessitates *Īhrām* (state of consecration) and *Wuqūf* (standing) at 'Arafah, and it necessitates that he performs *Ṭawāf al-Ifādah* (circumambulation of return) after that, for it is a pillar without which the Hajj is not complete. Rather, he must also stand at

Muzdalifah, stone the Jimār (pillars), perform Ṭawāf al-Wadā' (farewell circumambulation), and he must avoid the prohibitions and enter Īhrām from the Mīqāt (designated station), among other obligations of Hajj. These misguided ones, whom the devil misleads, are carried by him in the air; he carries one of them in his clothes, so he stands at 'Arafah and returns that same night, such that he is seen in his town and seen at 'Arafah on the same day. Among them are those for whom the devil takes their form and stands at 'Arafah, so someone who knows him sees him standing [there] and thinks that that man stood at 'Arafah. Then, if that Shaykh tells him, 'I did not go to 'Arafah this year,' he thinks it was an angel created in the form of that Shaykh, whereas it was only a devil who took on his form. Things like this and similar occurrences happen frequently, and they are satanic states. Allāh the Exalted said: {And whoever is blinded from the remembrance of the Most Merciful—We appoint for him a devil, and he is to him a companion...} [Az-Zukhruf: 36]

And the remembrance (dhikr) of the Most Merciful is the Dhikr which He revealed to His Prophet (peace be upon him). Allāh the Exalted said: {Indeed, it is We who sent down the Dhikr (i.e., the Qur'ān), and indeed, We will be its guardian...} [Al-Ĥijr: 9] And Allāh the Exalted said: {Then if there comes to you guidance from Me...}—up to His saying—{...Thus did Our signs come to you, and you forgot them; and thus will you this Day be forgotten...} [Tāhā: 123-126] And forgetting them means abandoning faith and action upon them, even if one memorizes their letters. Ibn 'Abbās said: 'Allāh has guaranteed for whoever reads the Qur'ān and acts upon what is in it that he will not go astray in the world nor be wretched in the Hereafter.' And he recited this verse. So whoever follows what Allāh sent His Messenger Muḥammad (peace be upon him) with of the Book and Wisdom, Allāh guides him and makes him happy. And whoever turns away from that becomes misguided and wretched, and the devil misguides him and makes him wretched.

Thus, the divine states and the miracles of His pious Awliyā' have faith as their cause, for this is the state of His Awliyā'. Allāh the Exalted said: {Unquestionably, [for] the Awliyā' of Allāh there will be no fear concerning them, nor will they grieve. Those who believed and were fearing [Allāh].} [Yūnus: 62-63] And they [the miracles] are a blessing from Allāh upon His believing servant in his religion and his worldly life. They serve as proof in religion and fulfill needs in the world for the believers, just as the miracles of our Prophet Muḥammad were proof in religion and fulfilled needs for the Muslims. Examples include the blessing that occurs in food and drink, like the gushing of water from between his fingers; like the descent of rain through prayer for rain; like the overpowering of the disbelievers; the healing of the sick through supplication; and like the truthful and beneficial reports about matters hidden from those present. And the reports of the Prophets never lie.

As for the companions of satanic states, they are of the same kind as the soothsayers; they lie at times and are truthful at others, and their actions inevitably involve opposition to the Command. Allāh the Exalted said: {Shall I inform you upon whom the devils descend? They descend upon every sinful liar...} [Ash-Shu'arā': 221-222] This is why one of these individuals is found associating with filth such as impurities and dirt which the devils love, and committing indecencies, or wronging people in their lives, property, and otherwise. And Allāh the Exalted has forbidden: {...indecencies—what is

apparent of them and what is concealed—and sin and oppression without right, and that you associate with Allāh...} [Al-A'rāf: 33] And the Awliyā' of Allāh are those who follow His pleasure by doing what is commanded, leaving what is forbidden, and exercising patience over what is decreed. This is a summary that requires lengthy elaboration, for which this space is insufficient. And Allāh knows best.

الفصل

Comprehensive Section

And Shaykh al-Islām said:

I have written previously in several places, including some of the principles and the final draft of jurisprudence, that the essence of all good deeds is justice, and the essence of all evil deeds is injustice. This is a comprehensive and great principle.

The detailed explanation of this is that Allāh created creation for His worship. This is the intended and desired purpose for all good deeds, which is to dedicate the religion entirely to Allāh with sincerity. Whatever does not achieve this purpose is not an absolute good deed deserving of Allāh's reward in the Hereafter, even if it is good in some respects and has a reward in this world. And everything He has forbidden is deviation and turning away from uprightness, and placing a thing in other than its proper place; thus, it is injustice.

For this reason, He, the Glorified and Exalted, combined both in His saying: {Say, 'My Lord has ordered justice and that you maintain yourselves [in worship of Him] at every place of prostration and invoke Him, sincere to Him in religion.'..} [Al-A'rāf: 29] This verse is in Sūrah Al-A'rāf, which encompasses the principles of the religion, holding fast to the Book, and condemning those who legislated from the religion what Allāh did not permit, such as shirk and prohibiting good things, or who opposed what Allāh legislated from the matters of their religion, like Iblīs and the opposers of the messengers from the people of Nūh to the people of Pharaoh, and those from the People of the Book who altered the Book. So, the Sūrah includes condemnation of whoever comes with a false religion, like the disbelievers of the Arabs, and whoever opposes the true religion entirely, like the disbelievers in all prophets, or opposes part of it, like the disbelievers among the People of the Book. And He, the Glorified and Exalted, has combined in this Sūrah, and in Al-An'am, and in others, the sins of the polytheists into two types.

One of them is commanding what Allāh has not commanded, such as shirk, and forbidding what Allāh has not forbidden, such as prohibiting good things. The first is legislating from the religion what Allāh has not permitted. And the second is prohibiting what Allāh has not prohibited. Similarly, in the Ṣaḥīḥ hadith, the hadith of 'Iyād' ibn Ḥimār, from the Prophet (peace be upon him), from Allāh the Exalted: 'Indeed, I created My servants ḥunafā' (upright in faith), but the devils came to them and turned them away from their religion, and they made unlawful for them what I had made lawful for them, and they commanded them to associate partners with Me for which I had sent down no authority.'

For this reason, innovating false acts of worship, from shirk and the like, is what predominantly befell the Christians and those who resemble them from the deviated worshippers and Sufis. And innovating false prohibitions is what predominantly befell the Jews and those who resemble them from the deviated

jurisprudents. Rather, the foundations of the Jewish religion contain burdens and shackles of prohibitions. This is why the Messiah said to them: {And to make lawful for you some of what was forbidden to you...} [Āl 'Imrān: 50] And the foundation of the Christian religion contains excessive reverence through ambiguous words and general actions. So those in whose hearts is deviation follow what is ambiguous thereof, seeking discord and seeking an interpretation [suitable to them]

I have established in other places that the Tawḥīd of Allāh, which is dedicating the religion to Him with sincerity, and the justice that we perform, is the essence of the religion, and everything returns to that. For indeed, dedicating the religion to Allāh with sincerity is the origin of justice, just as shirk with Allāh is a great injustice.

الفصل

Section

And Shaykh al-Islām said:

Know, may Allāh have mercy on you, that associating partners with Allāh (Shirk) is the greatest sin by which Allāh is disobeyed. Allāh the Exalted said: {Indeed, Allāh does not forgive association with Him, but He forgives what is less than that for whom He wills.} [An-Nisā': 48] And in the two Ṣaḥīḥs [Bukhārī and Muslim], he (peace be upon him) was asked, 'Which sin is greatest?' He said, 'That you set up a nidd to Allāh when He created you.' And the nidd is the rival/equal. Allāh the Exalted said: {Then do not set up rivals unto Allāh while you know...} [Al-Baqarah: 22] And He the Exalted said: {And he sets up rivals to Allāh to mislead [others] from His way. Say, 'Enjoy your disbelief for a little; indeed, you are of the companions of the Fire!..'} [Az-Zumar: 8]

So whoever sets up a rival from His creation for Allāh in what He, Mighty and Majestic, deserves of Divinity and Lordship, has indeed disbelieved by the consensus of the Ummah. For Allāh, Glorified is He, is the One deserving of worship in His own right: because He is the One God, the One Worshipped, the One Whom hearts turn to in adoration, desire, and turn to in distress. And whatever is besides Him is needy, subjugated by servitude. So how can it be fit to be a god? Allāh the Exalted said: {But they have attributed to Him from His servants a portion. Indeed, man is clearly ungrateful...} [Az-Zukhruf: 15] And He the Exalted said: {There is no one in the heavens and earth but that he comes to the Most Merciful as a servant...} [Maryam: 93] And Allāh the Exalted said: {Never would the Messiah disdain to be a servant of Allāh, nor would the angels near [to Him].} [An-Nisā': 172] And He the Exalted said: {And do not set up with Allāh another god. Indeed, I am to you from Him a clear warner...} [Adh-Dhāriyāt :51] And He the Exalted said: {Say, 'Indeed, I have been commanded to worship Allāh, [being] sincere to Him in religion'..} [Az-Zumar: 11]

So Allāh—Glorified is He—is the One deserving to be worshipped in His own right. He the Exalted said: {All praise is for Allāh, Lord of the worlds...} [Al-Fātiḥah: 2] So He mentioned Al-Ḥamd (the praise) with the definite article (alif and lām) which necessitates comprehensiveness (istighrāq) of all praises, indicating that all praise belongs entirely to Allāh. Then He confined it [the implication of praise/worship] in His statement: {You alone we worship, and You alone we ask for help..} [Al-Fātiḥah: 5] So this is a detailed explanation of His statement: {All praise is for Allāh, Lord of the worlds..}. This indicates that there is no true object of worship except Allāh, and that none deserves to be worshipped besides Him.

So His statement: {You alone we worship..} is an indication towards worshipping Him according to what His Divinity necessitates: such as love, fear, hope, command, and prohibition. {And You alone we ask for help..} is an indication towards what Lordship necessitates: such as reliance, entrustment, and submission, because the Lord, Glorified and Exalted is He, is Al-Mālik). And in it [Lordship] is also the meaning of sustaining/nurturing and setting things right.

And the Al-Mālik is the One Who disposes of His dominion as He wills.

So when it becomes clear to the servant from the secret of Lordship that dominion and administration are entirely in the Hand of Allāh the Exalted—He the Exalted said: {Blessed is He in Whose Hand is dominion, and He is over all things competent..} [Al-Mulk: 1]—then he sees no benefit nor harm, no movement nor stillness, no withholding nor giving, no lowering nor raising except that Allāh, Glorified and Exalted is He, is its Doer, its Creator, the One Who withholds, the One Who gives, the One Who raises, and the One Who lowers. This witnessing is the secret of the cosmic commands/realities. And it is the knowledge of the attribute of Lordship. And the first [i.e., You alone we worship] is the knowledge of the attribute of Divinity, and it is the unveiling of the secret of the legislative commands. So, realization through command and prohibition, love, fear, and hope comes from the unveiling of the knowledge of Divinity. And realization through reliance, entrustment, and submission occurs after the unveiling of the knowledge of Lordship, which is the knowledge of the administration that pervades the universes, as He, Mighty and Majestic, said: {Indeed, Our word to a thing when We intend it is but that We say to it, 'Be,' and it is..} [An-Naḥl: 40]

So when the servant realizes this station and is granted success in it, such that this station does not veil him from the first station, then he is the one possessing deep understanding in his servitude. For indeed, these two stations are the axis upon which the religion revolves. For all stations of mercy, kindness, generosity, and beauty are included within the station of Lordship. And for this reason, it is said: Indeed, this verse gathers all the secrets of the Qur'ān: {You alone we worship, and You alone we ask for help..}. Because its first part necessitates worshipping Him through command, prohibition, love, fear, and hope, as we mentioned. And its latter part necessitates servitude to Him through entrustment, submission, and abandoning personal choice. And all forms of servitude are included within that.

And whoever is absent from this station and from the first station, and [only] sees the qiyām of Allāh, Mighty and Majestic, over all things—which is His standing over every soul for what it has earned, His disposal concerning it, and His judgment upon it—and thus sees all things proceeding from Him, issuing from the execution of His judgment and His powerful will, and becomes absent, due to what he has observed, from discernment and distinction, and neglects/suspends the command, the prohibition, and the prophethoods, has shot out of Islām like an arrow from the bow. And if that station has overwhelmed him and made his intellect absent due to the strength of its incoming influence and the weakness of the power of insight to combine the two stations, then this one is excused [but] deficient. Except for the one who combines the two stations: the station of the legislative command and the station of the cosmic, volitional command.

And many feet of the wayfarers have slipped in this station due to their lack of knowledge of what Allāh sent the Messengers with. And that is because they worshipped Allāh according to their desire from Him, so they were annihilated by their desire from the desire of the Truth, Mighty and Majestic, from them. Because the Truth enriches by His desire and His beloved [path], whereas if they had worshipped Allāh according to His desire from them, none of that [slipping]

would have afflicted them. Because when the servant witnesses his servitude and is vigilant regarding the command of his Master, he is not made absent by his worship from the One he worships, nor by the One he worships from his worship. Rather, he has two eyes: with one he looks towards the One Worshipped as if he sees Him—as the Prophet (peace be upon him) said when asked about excellence (Ihsān): ‘That you worship Allāh as if you see Him, for if you do not see Him, He nonetheless sees you’—and with the other, he looks towards the command of his Master to implement it according to the legislative command which his Master loves and is pleased with.

So, when this is established, then Shirk—if it is Shirk by which its perpetrator becomes a disbeliever—is of two types: Shirk in Divinity and Shirk in Lordship.

As for Shirk in Divinity, it is: to set up for Allāh a rival—meaning, an equal—in His worship, or His love, or His fear, or His hope, or turning to Him in repentance. This is the Shirk that Allāh does not forgive except through repentance from it. He the Exalted said: {Say to those who have disbelieved, if they cease, what has passed will be forgiven for them..} [Al-Anfāl: 38] And this is what the Messenger of Allāh (peace be upon him) fought the polytheists of the Arabs over, because they associated partners in Divinity. Allāh the Exalted said: {And [yet], among the people are those who take other than Allāh as equals [to Him] They love them as they [should] love Allāh. But those who believe are stronger in love for Allāh..} [Al-Baqarah: 165] {‘We only worship them that they may bring us nearer to Allāh in position’..} [Az-Zumar: 3] {Has he made the gods [only] one God? Indeed, this is a curious thing.} [Ṣād: 5] And He the Exalted said: {Throw into Hell every obstinate disbeliever’..}—up to His statement—{Who made with Allāh another god; then throw him into the severe punishment’..} [Qāf:24-26] And the Prophet said to Ḥuṣayn: ‘How many do you worship?’ He said: ‘Six on the earth and one in the heaven.’ He asked: ‘So who is the one you reserve for your hopes and your fears?’ He said: ‘The One in the heaven.’ He said: ‘Will you not accept Islām so I may teach you some words?’ So he accepted Islām, and the Prophet (peace be upon him) said, ‘Say: ‘O Allāh, inspire me with my guidance and protect me from the evil of my soul.’

As for Lordship, they used to affirm it. Allāh the Exalted said: {And if you asked them, ‘Who created the heavens and earth and subjected the sun and the moon?’ they would surely say, ‘Allāh’..} [Al-Ankabūt: 61] And He said: {Say, ‘To whom belongs the earth and whoever is in it, if you should know?’ They will say, ‘To Allāh.’}—up to His statement—{Then how are you deluded?} [Al-Mu’minūn: 84-89] And not a single one of them ever believed that the idols are the ones who send down the rain, provide for the world, and manage it. Rather, their Shirk was, as we mentioned, that they took rivals besides Allāh whom they loved as they should love Allāh. And this meaning indicates that whoever loves anything besides Allāh as he loves Allāh the Exalted has committed Shirk. And this is like His statement: {They will say while they dispute therein, ‘By Allāh, we were indeed in clear error, When we equated you with the Lord of the worlds’..} [Ash-Shu’arā’: 96-98] And likewise, whoever feared someone as he fears Allāh, or hoped in him as he hopes in Allāh, and similar things.

As for the second type: Shirk in Lordship. For the Lord, Glorified is He, is the Owner, the Administrator, the Giver, the Withholder, the Harmer, the Benefiter, the Abaser, the Exalter, the Honorer, the Humiliator. So whoever witnesses that

the Giver or the Withholder, or the Harmer or the Benefiter, or the Honorer or the Humiliator is other than Him, has committed Shirk in His Lordship.

However, if one wishes to free himself from this Shirk, let him look to the First Giver, for example, and thank Him for the blessings He has bestowed. And let him look to the one who did him a favor and recompense him for it, due to his (peace be upon him) statement: 'Whoever does you a favor, recompense him. If you do not find what to recompense him with, then supplicate for him until you see that you have recompensed him.' Because all blessings are from Allāh the Exalted, as He the Exalted said: {And whatever blessing you have, it is from Allāh..} [An-Nahl: 53] And He the Exalted said: {To each [group] We extend—to these and to those—from the gift of your Lord..} [Al-Isrā': 20] So Allāh, Glorified is He, is the Giver in reality. For He is the One Who created provisions, decreed them, and directs them to whomever He wills of His servants. So the [human] giver is [merely] one whom He [Allāh] gave to, and whose heart He moved to give to another. Thus, He is the First and the Last.

And what strengthens this meaning is his (peace be upon him) statement to Ibn 'Abbās (may Allāh be pleased with him): 'And know that if the ummah were to gather to benefit you with something, they would not benefit you except with something Allāh has already written for you. And if they were to gather to harm you with something, they would not harm you except with something Allāh has already written against you. The pens have been lifted and the pages have dried.' At-Tirmidhī said: This is a sound (ṣaḥīḥ) Hadith. So this indicates that none truly benefits except Allāh, and none harms besides Him. And likewise for all that we mentioned regarding the requisites of Lordship.

So whoever follows this great path finds rest from servitude to creation and looking towards them, and relieves people from his blaming and censuring them. And Tawhīd becomes pure in his heart, so his faith strengthens, his chest expands, and his heart is illuminated. {And whoever relies upon Allāh—then He is sufficient for him..} [At-Ṭalāq: 3] And for this reason, Al-Fudayl ibn 'Iyād' (may Allāh have mercy on him) said: 'Whoever knows the people finds rest.' He means—and Allāh knows best—that they do not benefit and do not harm.

As for hidden Shirk, it is that from which scarcely anyone is safe, such as loving another along with Allāh. If his love is for Allāh, like the love of the Prophets, the righteous, and righteous deeds, then it is not from this category. Because this [type of love] indicates the reality of love [for Allāh], for the reality of love is to love the Beloved and what He loves, and to hate what He hates. And whoever's love is sound, his opposition [to the Beloved] becomes impossible, because opposition only occurs due to deficiency in following, and it indicates a deficiency in love. The statement of Allāh the Exalted indicates a deficiency in love: {Say, [O Muḥammad], 'If you should love Allāh, then follow me, [so] Allāh will love you and forgive you your sins'...} [Āl 'Imrān: 31]

So the discussion is not about this [permissible love] Rather, the discussion is about a love that relates to the souls for other than Allāh the Exalted. There is no doubt that this is a deficiency in the Tawhīd of love for Allāh, and it is evidence of a deficiency in the love of Allāh the Exalted. For if his love for Him were complete, he would not love anything besides Him [independently] And the first category [loving prophets, etc.] does not contradict this for us, because that is included within loving Him. And this is a scale that has not [perhaps]

occurred to you: whenever the servant's love for his Master strengthens, the beloved things diminish and decrease in his sight; and whenever it weakens, his beloved things increase and spread.

And likewise fear and hope, and what resembles them. For if the servant's fear of his Lord is complete, he fears nothing besides Him. Allāh the Exalted said: {Those who convey the messages of Allāh and fear Him and do not fear anyone but Allāh..} [Al-Aḥzāb: 39] And if his fear decreases, he fears the creation. And according to the decrease and increase of fear, the [corresponding] fear [of creation] will be, just as we mentioned regarding love. And likewise hope and other things.

So this is the hidden Shirk from which scarcely anyone is safe except whom Allāh the Exalted protects. And it has been narrated that Shirk in this Ummah is more hidden than the crawling of an ant. And the way to deliverance from all these afflictions is sincerity towards Allāh, Mighty and Majestic. Allāh the Exalted said: {So whoever would hope for the meeting with his Lord—let him do righteous work and not associate in the worship of his Lord anyone...} [Al-Kahf: 110] And sincerity is not attained except after detachment, and there is no detachment except with piety, and piety is following the command and the prohibition.

الفصل

Section

It is necessary to draw attention to a principle regarding the movement of hearts towards Allāh, Mighty and Majestic, so that they may hold fast to Him, and thus their afflictions may lessen or be removed entirely, by the will and power of Allāh. So we say: Know that the motivators of hearts towards Allāh, Mighty and Majestic, are three: Love, Fear, and Hope. The strongest of them is Love, and it is an objective sought for its own sake, because it is sought in this world and the Hereafter, unlike Fear, for it ceases in the Hereafter. Allāh the Exalted said: {Unquestionably, [for] the allies of Allāh there will be no fear concerning them, nor will they grieve..} [Yūnus: 62] The intended purpose of Fear is deterrence and prevention from deviating from the path.

So Love propels the servant in the journey towards his Beloved, and according to its weakness or strength is his journey towards Him. Fear prevents him from deviating from the path of the Beloved, and Hope leads him. This is a great principle which every servant must pay attention to, for indeed, servitude cannot be attained without it. And every person must be a servant of Allāh, not of another. If it is said: But the servant, at times, may not possess a love that motivates him to seek his Beloved, so what moves the hearts?

We say: Two things move them:

One of them: Abundant remembrance of the Beloved, because abundant remembrance of Him attaches the hearts to Him. For this reason, Allāh, Mighty and Majestic, commanded abundant remembrance, saying: {O you who have believed, remember Allāh with much remembrance, And exalt Him morning and afternoon.} [Al-Aḥzāb: 41-42]

The second: Contemplating His bounties and blessings. Allāh the Exalted said: {So remember the bounties of Allāh that you might succeed.} [Al-A'rāf: 69] And He the Exalted said: {And whatever blessing you have, it is from Allāh.} [An-Nāḥl: 53] And He the Exalted said: {And He has lavished upon you His blessings, apparent and hidden.} [Luqmān: 20] And He the Exalted said: {And if you should count the blessing of Allāh, you could not enumerate them.} [Ibrāhīm: 34 / An-Nāḥl: 18] So when the servant remembers what Allāh has blessed him with—such as the subjugation of the heaven and the earth, and what is in them of trees and animals, and the inner blessings He has lavished upon him, such as faith and other things—this must inevitably stir within him a motivator. Similarly, Fear is stirred by contemplating the verses of warning, deterrence, the presentation [before Allāh], the reckoning, and the like. Likewise, Hope is stirred by contemplating [Allāh's] generosity, forbearance, pardon, and what has been reported concerning hope. The discussion on Tawḥīd is vast. The purpose here is merely the extent of an alert, implying sufficiency with the slightest indication. And Allāh, Glorified and Exalted is He, knows best. And may Allāh send blessings and peace upon Muḥammad, his family, and his companions.

الفصل

Section

And Shaykh al-Islām (may Allāh have mercy on him) said:

Allāh mentioned regarding our leader, Ibrāhīm, the Close Friend of Allāh, that he said to those who disputed with him from the wrongdoing polytheists: {‘And how should I fear what you associate [with Him], while you do not fear that you have associated with Allāh that for which He has not sent down to you any authority? So which of the two parties is more deserving of security, if you should know?’ ‘They who believed and did not mix their faith with wrongdoing—those will have security, and they are [rightly] guided.’} [Al-An’am: 80-82].

And in the Ṣaḥīḥ [collection], from the ḥadīth of ‘Abdullāh ibn Mas’ūd, it is narrated that the Prophet (peace be upon him) interpreted the wrongdoing [in the verse] as polytheism and said: ‘Have you not heard the statement of the righteous servant: {Indeed, polytheism is a great wrongdoing}?’ [Luqmān: 13]

So, he [Ibrāhīm] denounced [the idea] that we should fear what they associated with Allāh from all created beings, celestial and terrestrial, while they themselves lacked fear regarding their associating a partner with Allāh for which Allāh had sent down no authority. And he clarified that the party which did not commit polytheism (shirk) is the one that is secure and guided.

And this is a tremendous verse that benefits the believer, the ḥanīf (one purely devoted to Allāh), in many situations. For indeed, polytheism in this Ummah is more hidden than the crawling of an ant, let alone its manifest forms. It is polytheism in worship and divinity, polytheism in obedience and compliance, and polytheism in faith and acceptance.

The extremists among the Christians, the Rāfidāh, the misguided among the Sufis, the poor, and the common folk commit polytheism sometimes by supplicating to other than Allāh, other times by [engaging in] some type of worship directed towards other than Him, and sometimes by both together. And whoever commits this type of polytheism often also commits polytheism in obedience.

And many among the jurists, the soldiers of kings, the followers of judges, and the common folk who follow these [groups] commit the polytheism of obedience. Indeed, the Prophet (peace be upon him) said to ‘Adī ibn Ḥātim when he recited {‘They have taken their scholars and monks as lords besides Allāh, and [also] the Messiah, the son of Maryam’} [At-Tawbah: 31], ‘Adī said: ‘O Messenger of Allāh, they did not worship them.’ He (peace be upon him) replied: ‘They did not worship them, but when they [the scholars and monks] made the unlawful lawful for them, they obeyed them, and when they made the lawful unlawful for them, they obeyed them.’ Thus, you find one of the deviants making obligatory whatever his followed leader makes obligatory, unlawful whatever he makes unlawful, lawful whatever he makes lawful, and

[considering] the religion to be whatever he legislates—whether related to religion or worldly matters, or both worldly matters and religion. Then, he instills fear in whoever refrains from this polytheism, while he himself does not fear that he has associated something with Him [Allāh] in obedience to it, without any authority from Allāh. Excluded from this [blameworthy obedience] is obeying those whom Allāh has obligated obedience to, such as a Messenger, a leader, a scholar, a parent, a shaykh, and others.

As for the third type of polytheism, many followers of the theologians and the philosophers, and even some jurists and Sufis, and even some followers of kings and judges, accept the statements of their followed leader regarding reported beliefs, the validation of some views and the invalidation of others, and the praise of some views and some proponents and the condemnation of others—all without authority from Allāh. And he fears what he has associated [with Allāh] in faith and acceptance, yet he does not fear his own act of associating a person with Allāh in believing in him and accepting his word without authority from Allāh. Excluded from this is believing those whom Allāh has legislated belief in, such as the Messengers, the conveying scholars, the truthful witnesses, and others.

So, the domain of obedience and affirmation/belief is divided into what is legislated concerning humans and what is not legislated. As for worship, seeking aid, and divinity, humans have no right to any of it under any circumstance.

For, as the saying goes: 'I never placed my hand in anyone's bowl except that I became subservient to him.' And there is no doubt that whoever aids you and provides for you gains a form of authority over you. Thus, the believer desires that there be no authority over him except that of Allāh, His Messenger, and those who obey Allāh and His Messenger. And accepting people's wealth entails them having authority over him. So, if one intends to repel this authority and this subjugation from himself, it is good and praiseworthy, and his religion becomes sound through that. But if one intends thereby to elevate himself above them, seek leadership, or show off regarding the first state [of refusing], it is blameworthy. And sometimes, the intention behind refraining from accepting is the self-sufficiency from them by leaving their wealth to them.

So, these are four sound/praiseworthy intentions [for refusing gifts]:

His self-sufficiency.

Its [the self's] honor, so that it does not feel dependent upon creation nor become subservient to them.

The preservation of their [the givers'] wealth and religion for them, so that their wealth is not diminished for them—thus he neither takes it away from them nor causes them, by accepting it from them, to fall into what he dislikes for them regarding [others] gaining control over him. In this, there is a benefit for him—that he is not subservient nor dependent upon them—and a benefit for them—that their wealth and religion remain intact for them.

And there may also be a benefit in this by winning their hearts by leaving their wealth to them, so that they might accept [guidance] from him. Just as hearts are won by giving to them, likewise [they can be won] by leaving their wealth for them. And there may also be in this the preservation of their religion, for if wealth is accepted from them, they too might become inclined towards various

types of disobedience and abandon various types of obedience, thus not accepting the commanding of good and the forbidding of evil.

And in this [refusal] are other sound benefits and intentions.

However, if accepting leads to the giver having leverage over him, such that his [the recipient's] help is sought in disobedience or he is prevented from obedience, then these are other forms of corruption. And these [corruptions] are many, stemming back to his subservience and dependence upon them. For they cannot prevent him from obedience unless he is subservient or dependent upon them, nor can they employ him in disobedience except with his subservience or dependence. For giving requires recompense and reciprocation. So, if worldly compensation in the form of wealth or benefit is not obtained [by the giver], nothing remains except the anticipated benefit emanating from him [the recipient] towards them.

And for refusal, there are disliked, blameworthy aspects, among them:

Refusing out of showing off, by imitating those who [genuinely] desire self-sufficiency, honor, and mercy for people in their religion and worldly life.

Among them is arrogance towards them and seeking dominance, aiming to enslave and dominate them through this [refusal]. This too is blameworthy.

Among them is stinginess towards them, for if he were to accept from them, he would need to benefit them and fulfill their needs. So, he might refrain from accepting out of stinginess regarding [providing] benefits to them.

Among them is laziness regarding doing good towards them.

So, these are four corrupt intentions in refusing a gift: arrogance, showing off, stinginess, and laziness.

The summary is that one might refrain from accepting wealth either to bring benefit to oneself or repel harm from oneself, or to bring benefit to the people or repel harm from them. For in refraining from accepting it lies his self-sufficiency and its honor—which is a benefit for it—and the safety of his religion and worldly life from the types of corruption that result from acceptance. And in it lies benefit for the people by preserving their wealth and religion for them, and repelling the harm generated upon them if they give an offering that might harm them. And one might refrain [from accepting] intending harm to the people or neglecting their benefit—this is blameworthy, as previously mentioned. And sometimes, refusal may also involve harm to oneself or neglecting its benefit. This could be either because one is in need of it, so refusing harms him, or because there is a benefit for him in religion and worldly life in accepting and spending it, yet he neglects this [benefit] without a compelling counter-reason.

For this reason, we have elaborated on this issue, for it is a momentous issue. Corresponding to it is the issue of acceptance as well, which also requires detailed explanation. However, it is generally the case that refraining from accepting is considered better than accepting, and for this reason, people generally hold this type [of action, i.e., refusal] in higher esteem. But when acceptance is sound [i.e., based on correct intentions and circumstances], it can be superior—meaning accepting and disbursing [the wealth] to the people.

الفصل

Section

Question

The Shaykh (may Allāh have mercy on him) was asked:

Regarding someone who said: It is permissible to seek aid (istighāthah) through the Prophet (peace be upon him) in everything for which Allāh Almighty is sought for aid, based on the meaning that he is a means (wasilah) among the means of Allāh Almighty in seeking rescue (ghawth). And similarly, aid is sought through the rest of the Prophets and the righteous in everything for which Allāh Almighty is sought for aid. And as for one who seeks means (tawassul) to Allāh Almighty through His Prophet for the relief of distress, he has indeed sought aid through him, whether that is using the word istighāthah or tawassul or other words that carry their meaning. And the statement of the one who says, 'I seek means to You, O my God, through Your Messenger,' or 'I seek aid through Your Messenger in Your presence that You forgive me,' is truly istighāthah through the Messenger in the language of the Arabs and all nations.

[And he said]: And people have always understood the meaning of seeking aid through a person, in the past and present, and that it is valid to attribute it [seeking aid] to created beings, and that aid is sought through them by way of tawassul. And that it [the term istighāthah] is applied generally to everyone who asks for the relief of distress through the means of tawassul by him, and that this is correct concerning the Prophets and the righteous.

[And he said]: And regarding what Aṭ-Ṭabarānī narrated from the Prophet (peace be upon him): That one of the Companions (may Allāh be pleased with them) said: 'Seek aid through the Messenger of Allāh (peace be upon him) from this hypocrite!' So the Prophet said: 'Indeed, aid is not sought through me; rather, aid is only sought through Allāh'.

[The questioner argues:] If the Prophet (peace be upon him) denied about himself that aid is sought through him and similar things, pointing thereby to Tawḥīd and affirming the Creator alone possesses power, it is not for us to deny that and [instead] permit the general statement that aid is sought through the Prophet and the righteous—meaning in everything for which Allāh Almighty is sought for aid—and one does not need to say 'by way of him being a means and an intermediary.' And [he claims] that the one who says aid is not sought through him is disparaging him and is a disbeliever for that; however, he is excused if he is ignorant. But if he knows the meaning of istighāthah and then persists in his statement after that, he becomes a disbeliever. And seeking means through him is seeking aid through him, as mentioned before.

So, is it known that any of the Muslim scholars have said: It is permissible to seek aid through the Prophet (peace be upon him) and the righteous in everything for which Allāh Almighty is sought for aid? And is it permissible to state this

generally, as the questioner said? And is seeking means through the Prophet (peace be upon him) or the righteous or others besides them to Allāh Almighty in everything, considered seeking aid through the one by whom the means is sought, as this questioner has claimed based on all languages? And whether seeking means through the Prophet (peace be upon him) or the righteous is istighāthah through him or not, is it known that any of the scholars have said: It is permissible to seek means to Allāh through every Prophet and righteous person? For indeed, Shaykh ‘Izz Ad-Dīn ibn ‘Abd As-Salām issued a ruling in his well-known legal opinions (fatāwā): that it is not permissible to seek means to Allāh Almighty except through the Prophet (peace be upon him), if the ḥadīth concerning it is authentic. So, has anyone said contrary to what the aforementioned Shaykh ruled?

And assuming there is a difference of opinion in the matter, does one who says: ‘Means is not sought through the rest of the Prophets and the righteous,’ as Shaykh ‘Izz Ad-Dīn ruled, become a disbeliever, as this questioner has declared him to be? And would the ruling issued by the Shaykh be disbelief? Rather, regarding seeking means through him [the Prophet] itself, if someone were to say: ‘Means is not sought through him, nor is aid sought through him, except during his life and presence, not after his death and absence,’ would that be disbelief? Or would it be disparagement? And if someone said: ‘What none has power over except Allāh Almighty, aid is sought for it only through Allāh’—meaning: it is requested only from Allāh Almighty—would this be disbelief? Or would it be the truth? And when the Messenger (peace be upon him) denied something about himself because it is from the exclusive characteristics of Lordship, is it forbidden for us to deny it concerning him, or is it obligatory or permissible for us to deny it?

Give us a ruling, may Allāh have mercy on you, with a sufficient and comprehensive answer, being guided to success and rewarded, if Allāh Almighty wills.

Answer

He answered:

All praise is due to Allāh, Lord of the Worlds.

No scholar among the Muslims has ever said that aid (istighāthah) may be sought through any created being in all matters for which aid is sought through Allāh Almighty—not through a Prophet, nor an angel, nor a righteous person, nor anyone else. Rather, this is something known by necessity from the religion of Islam: that it is not permissible to state this generally.

And no one has said that seeking means (tawassul) through a Prophet is seeking aid through him. Rather, even the common people who seek means in their supplications through things—like one of them saying, ‘I seek means to You by the right of Shaykh so-and-so,’ or ‘by his sanctity,’ or ‘I seek means to You by the Preserved Tablet and the Pen,’ or ‘by the Ka’bah,’ or other such things they say in their supplications—know that they are not seeking aid through these things. For indeed, the one seeking aid through the Prophet (peace be upon him) is requesting from him and asking him, whereas the one through whom means is sought is not supplicated to, nor is anything requested from him, nor is he asked;

rather, [Allāh] is requested by means of him. And everyone differentiates between the one supplicated to and the one supplicated by means of.

And *istighāthah* is seeking rescue (*ghawth*), which is the removal of hardship, just as *istināsh* is seeking victory (*naṣr*), and *istiʿānah* is seeking help (*ʿawn*). And from a created being, one may request those of these things that he has the capacity to provide, as Allāh Almighty said: {But if they seek your help in religion, then you must help} [Al-Anfāl: 72]. And as He said: {And the one of his faction sought his aid against the one who was of his enemies} [Al-Qaṣaṣ: 15]. And as Allāh Almighty said: {And cooperate in righteousness and piety} [Al-Māʿidah: 2]. But as for what none has power over except Allāh, it is not requested except from Allāh. This is why the Muslims did not seek aid through the Prophet (peace be upon him), but they would seek rain through him and seek means through him, as is in Ṣaḥīḥ Al-Bukhārī: that ʿUmar ibn Al-Khaṭṭāb (may Allāh be pleased with him) sought rain through Al-ʿAbbās and said: ‘O Allāh, indeed, when we faced drought, we used to seek means to You through our Prophet (peace be upon him), and You would grant us rain. And now, indeed, we seek means to You through the uncle of our Prophet, so grant us rain.’ And they were granted rain.

And in Sunan Abī Dāwūd: That a man said to the Prophet (peace be upon him): ‘Indeed, we seek intercession through Allāh upon you, and we seek intercession through you upon Allāh.’ He [the Prophet] said: ‘The matter of Allāh is greater than that! Indeed, intercession is not sought through Him upon any of His creation.’ So he affirmed his statement, ‘we seek intercession through you upon Allāh,’ but disapproved of his statement, ‘we seek intercession through Allāh upon you.’ And the Muslims are agreed that our Prophet is an intercessor on the Day of Resurrection, and that creation will request intercession from him. However, according to Ahl As-Sunnah, he intercedes for the people of major sins, whereas according to the Waʿidiyyah (Muʿtazilah and Khawarij), he only intercedes for an increase in reward.

And the statement of the questioner: ‘Indeed, one who seeks means to Allāh through a Prophet, saying: ‘I seek means to You through Your Messenger,’ has truly sought aid through His Messenger, in the language of the Arabs and all nations’—this is a lie attributed to them. For this is not known in the language of any of the children of Ādam; rather, everyone knows that the one whose aid is sought is the one asked and supplicated to, and they differentiate between the one asked and the one asked by means of, whether one seeks aid through the Creator or through the created being. For indeed it is permissible to seek aid through a created being in that wherein he has the capacity to provide help. And the Prophet (peace be upon him) is the best of creation whose aid may be sought in such matters. And if someone were to say to one whose aid he is seeking: ‘I ask you by so-and-so’ or ‘by the right of so-and-so,’ no one would say that he sought aid through the one by whom he sought means; rather, he only sought aid from the one he supplicated to and asked. This is why the authors, in explaining the Beautiful Names of Allāh, have said: Indeed, Al-Mughith (The Rescuer) has the meaning of Al-Mujib (The Responder), but rescue pertains more specifically to actions, while response pertains more specifically to words.

And seeking means to Allāh through anyone other than our Prophet—whether it is called *istighāthah* or not—we do not know of anyone among the Salaf

(pious predecessors) who did it. Nor did anyone narrate any report concerning it, and we know nothing regarding it except the ruling of prohibition issued by the Shaykh [‘Izz Ad-Dīn]. As for seeking means through the Prophet, there is a ḥadīth concerning it in the Sunan collections, narrated by An-Nasā’ī, At-Tirmidhī, and others: That a bedouin came to the Prophet (peace be upon him) and said: ‘O Messenger of Allāh, indeed I have been afflicted in my sight, so supplicate to Allāh for me.’ The Prophet (peace be upon him) said to him: ‘Perform ablution, pray two units, then say: ‘O Allāh, I ask You and turn to You by Your Prophet Muḥammad. O Muḥammad, I seek intercession through you concerning the restoration of my sight. O Allāh, accept the intercession of Your Prophet for me.’ And he [the Prophet] said: ‘And if you have any need, do likewise.’ So Allāh restored his sight. It is because of this ḥadīth that the Shaykh [‘Izz Ad-Dīn] made an exception for seeking means through him.

And people have two views regarding the meaning of this:

The first is that this tawassul is what ‘Umar ibn Al-Khaṭṭāb mentioned when he said: ‘When we faced drought, we used to seek means to You through our Prophet (peace be upon him), and You would grant us rain. And now, indeed, we seek means to You through the uncle of our Prophet, so grant us rain.’ For ‘Umar mentioned that they used to seek means through him [the Prophet] during his lifetime in the prayer for rain (istisqā’), then they sought means through his uncle Al-‘Abbās after his death. And their seeking means through him was their seeking rain through him, such that he would supplicate and they would supplicate with him, so he would be their means to Allāh. And this [seeking means through his person/supplication] the Companions did not do after his death, nor in his absence. And the Prophet (peace be upon him) in such instances was an intercessor for them, supplicating for them, which is why he said in the ḥadīth of the blind man: ‘O Allāh, so accept his intercession for me.’ Thus, it is known that the Prophet (peace be upon him) interceded for him, so he asked Allāh to accept his [the Prophet’s] intercession for him.

The second [view] is that tawassul [through the Prophet’s person/status] is permissible during his life and after his death, and in his absence and presence.

And no one has said that whoever holds the first view has committed disbelief, nor is there any basis for declaring him a disbeliever. For indeed, this is a subtle issue whose evidences are not plainly manifest. And disbelief only occurs by denying what is necessarily known of the religion, or by denying rulings that are mass-transmitted and agreed upon by consensus, and the like. And the difference of opinion among people regarding what is legislated in supplication and what is not, is like their difference regarding whether sending prayers upon him is legislated at the time of slaughter; and this is not among the issues considered revilement by any of the Muslims.

As for the one who said that whoever denies the tawassul which he [the questioner] called istighāthah through other [than Allāh] has disbelieved, and [his] declaring as disbelievers those who hold the view of Shaykh ‘Izz Ad-Dīn and his likes—this is too obvious [in its error] to require an answer. Rather, the one who declares others disbelievers over such matters deserves the kind of severe punishment and discretionary chastisement that others like him, who fabricate lies against the religion, deserve, especially given the statement of the Prophet (peace be upon him): ‘Whoever says to his brother, ‘O disbeliever!’ then it

returns to one of them.'

And as for the one who said: 'What none has power over except Allāh, aid is sought for it only through Him,' he has indeed spoken the truth. Rather, even if he had said, as Abū Yazīd said: 'The seeking of aid by the created being from the created being is like the seeking of aid by the drowning from the drowning,' and as Shaykh Abū 'Abdullāh Al-Qurashī said: 'The seeking of aid by the created being from the created being is like the seeking of aid by the prisoner from the prisoner,' he would have done well. For the general sense of this statement implies absolute istighāthah [i.e., in all matters], as the Prophet (peace be upon him) said to Ibn 'Abbās: 'If you ask, ask Allāh; and if you seek help, seek help from Allāh.'

And when the Messenger denied something about himself, he is the Truthful, the Believed in that, just as he is the Truthful, the Believed in everything he informs of, whether negation or affirmation. And it is upon us to believe him in everything he informed of, whether negation or affirmation. And whoever rejects his report out of [a misguided sense of] veneration for him resembles the Christians who disbelieved the Messiah in his informing about his own servitude, out of [misguided] veneration for him. And it is permissible for us to deny what he denied, and it is not for anyone to counter his denial with its opposite whatsoever.

And Allāh knows best.

الفصل

Section

Question

Shaykh al-Islām Taqī ad-Dīn Ibn Taymiyyah (may Allāh be pleased with him) was asked:

What do the esteemed scholars, the leaders of the religion—may Allāh grant them success in His obedience—say concerning someone who says: Aid (istighāthah) is not to be sought from the Messenger of Allāh (peace be upon him)? Is this statement forbidden for him? And is it disbelief or not? And if he supports [his view] with verses from the Book of Allāh and narrations of His Messenger (peace be upon him), does his evidence benefit him or not? And if the evidence from the Book and the Sunnah is established, what is obligatory upon one who opposes that? Give us your legal ruling, may you be rewarded.

Answer

He answered:

All praise is for Allāh.

It has been established by the widely transmitted, indeed mass-transmitted Sunnah and the consensus of the Ummah: that our Prophet (peace be upon him) is the Intercessor whose intercession is accepted, and that he will intercede for the creation on the Day of Resurrection, and that the people will seek his intercession, asking him to intercede for them with their Lord, and that he will intercede for them. Then, Ahl as-Sunnah wa al-Jamā'ah agreed that he (peace be upon him) will intercede for the people of major sins, and that no one from the people of Tawhīd will remain eternally in the Fire. As for the Khawārij and the Mu'tazilah, they denied his intercession for the people of major sins, although they did not deny his intercession for the believers. These [groups] are misguided innovators, and regarding declaring them disbelievers, there is disagreement and detailed discussion.

As for one who denies what is established by mass transmission and consensus, he is a disbeliever after the proof has been established against him, whether he calls this meaning istighāthah or not.

As for one who affirms his (peace be upon him) intercession but denies what the Companions used to do regarding seeking means (tawassul) through him and seeking his intercession; as Al-Bukhārī narrated in his Ṣaḥīḥ from Anas that 'Umar ibn al-Khaṭṭāb, when they faced drought, would seek rain through Al-'Abbās ibn 'Abd al-Muṭṭalib, saying, 'O Allāh, we used to seek means with You through our Prophet, and You would give us rain. Now we seek means with You through the uncle of our Prophet, so give us rain.' And they would be given rain.

And in the Sunan of Abū Dāwūd and others, it is narrated that a Bedouin said to the Prophet (peace be upon him), 'Souls are exhausted, dependents are hungry, and wealth has perished! So supplicate to Allāh for us, for indeed we seek your intercession with Allāh, and we seek Allāh's intercession with you.' At this, the Messenger of Allāh (peace be upon him) glorified Allāh until it was noticeable in the faces of his Companions, and he said, 'Woe to you! Indeed, Allāh is not sought as an intercessor with anyone from His creation. The affair of Allāh is greater than that!' He mentioned the rest of the Hadith. Thus, he (peace be upon him) denounced his statement, 'we seek Allāh's intercession with you,' but did not denounce his statement, 'we seek your intercession with Allāh'; rather, he affirmed it for him. From this, its permissibility is known. So whoever denies this [permissible form] is astray, mistaken, and an innovator. Regarding declaring him a disbeliever, there is disagreement and detailed discussion.

As for one who affirms what is established by the Book, the Sunnah, and consensus regarding his (peace be upon him) intercession, seeking means through him, and similar matters, but says that none should be supplicated to except Allāh, and that matters which none has power over except Allāh should not be sought except from Him—such as the forgiveness of sins, guidance of hearts, sending down rain, causing vegetation to grow, and the like—then this person is correct in that. Indeed, this is also among the matters wherein there is no disagreement among Muslims. As Allāh the Exalted said: {And who forgives sins except Allāh?} [Āl 'Imrān: 135], and He said: {Indeed, you do not guide whom you like, but Allāh guides whom He wills.} [Al-Qaṣaṣ: 56]. And as He the Exalted said: {O mankind, remember the favor of Allāh upon you. Is there any creator other than Allāh who provides for you from the heaven and earth?} [Fāṭir: 3] And as He the Exalted said: {And Allāh made it not except as good tidings for you and to reassure your hearts thereby. And victory is not except from Allāh.} [Al-Anfāl: 10 / Āl 'Imrān: 126]. And He said: {If you do not aid the Prophet—Allāh has already aided him when those who disbelieved had driven him out [of Makkah] as one of two, when they were in the cave and he said to his companion, 'Do not grieve; indeed Allāh is with us.} [At-Tawbah: 40].

So, the meanings affirmed by the Book and the Sunnah must be affirmed, and the meanings negated by the Book and the Sunnah must be negated. And expressions indicating meanings, whether negative or affirmative, if found in the speech of Allāh and His Messenger (peace be upon him), must be accepted. If found in the speech of someone else, and his intention by it is clear, the ruling is based upon it; otherwise, clarification should be sought from him. There might be an expression in the speech of Allāh and His Messenger (peace be upon him) that has a correct meaning, but some people misunderstand it, taking from it other than what Allāh and His Messenger (peace be upon him) intended. Such a person's understanding is to be rejected. As At-Ṭabarānī narrated in his Mu'jam al-Kabir, during the time of the Prophet (peace be upon him), there was a hypocrite who used to harm the believers. Abū Bakr aṣ-Ṣiddiq said, 'Let us rise to seek aid from the Messenger of Allāh (peace be upon him) against this hypocrite.' The Prophet (peace be upon him) said, 'Indeed, aid is not sought from me; rather, aid is sought only from Allāh.'

By this, the Prophet (peace be upon him) only intended the second meaning, which is that something should be sought from him which none has power over except Allāh. Otherwise, the Companions used to ask him for supplication and

seek rain through him, as in Ṣaḥīḥ al-Bukhārī from Ibn ‘Umar, who said: ‘I would often recall the poet’s saying while looking at the face of the Prophet (peace be upon him) as he was seeking rain, and he would not descend [from the pulpit] until the rain pipe gushed:

*And a white-faced one, through whose face rain clouds are sought
A refuge for the orphans, a protection for the widows*

This is the saying of Abū Ṭālib.

For this reason, the scholars who authored works on the Names of Allāh the Exalted said: It is obligatory upon every legally responsible person to know that there is no helper and no rescuer in the absolute sense except Allāh, and that all help is from Him, even if He makes it occur at the hands of another. So the reality belongs to Him, Glorified and Exalted is He, and [attributing it] to other than Him is metaphorical. They said: Among His Exalted Names are Al-Mughīth (The Rescuer/Helper in Need) and Al-Ghiyāth (The Help). The mention of Al-Mughīth appears in a Hadith of Abū Hurayrah. They said the Ummah has agreed upon this. Abū ‘Abd Allāh al-Ḥalīmī said: Al-Ghiyāth is Al-Mughīth, and it is most often said, Ghiyāth al-Mustaghīthīn (The Help of those seeking help). Its meaning is the One Who reaches His servants in difficulties when they call upon Him, the One Who answers them and saves them. And in the report of seeking rain in the two Ṣaḥīḥs: ‘O Allāh, grant us aid/rain (aghithnā)! O Allāh, grant us aid/rain (aghithnā)!’ It is said: aghāthahu (He aided him) with ighāthah, ghiyāth, and ghawth. This Name [Al-Mughīth] is similar in meaning to Al-Mujīb (The Responder) and Al-Mustajīb (The One Who Answers). He the Exalted said: {[Remember] when you sought help of your Lord, and He answered you.} [Al-Anfāl: 9]. However, ighāthah (aiding) is more pertinent to actions, and istijābah (answering) is more pertinent to words, though each may sometimes be used in place of the other.

They said the difference between the one seeking aid (mustaghīth) and the supplicant (dā’ī) is that the mustaghīth calls out for help, while the dā’ī calls upon the one being called and the helper. There is consideration regarding this, for among the formulas of istighāthah is: ‘O Allāh! [Help] the Muslims!’ It has been narrated from Ma’rūf al-Karkhī that he used to frequently say, Wā ghawthāh (O my Help!), and he would say, ‘I heard Allāh say: {[Remember] when you sought help of your Lord, and He answered you.} [Al-Anfāl: 9].’ And in the transmitted supplication: ‘O Ever-Living, O Self-Sustaining, there is no god but You, by Your mercy I seek aid; rectify all my affairs for me, and do not entrust me to myself for the blink of an eye, nor to any of Your creation.’

Seeking aid by His mercy is, in reality, seeking aid from Him, just as seeking refuge by His attributes is, in reality, seeking refuge in Him, and just as swearing by His attributes is, in reality, swearing by Him. As in the Hadith: ‘I seek refuge in the perfect words of Allāh from the evil of what He created.’ And in it [another Hadith]: ‘I seek refuge in Your pleasure from Your anger, and in Your pardon from Your punishment, and in You from You. I cannot enumerate Your praise; You are as You have praised Yourself.’ For this reason, the Imāms, among their proofs that the Speech of Allāh is uncreated, used his (peace be upon him) saying: ‘I seek refuge in the perfect words of Allāh.’ They said: Seeking refuge is not valid [if directed] towards the created. Likewise with oaths. It is established in the two Ṣaḥīḥs that the Prophet (peace be upon him) said: ‘Whoever wants

to swear, let him swear by Allāh or else remain silent.’ And in another wording: ‘Whoever swears by other than Allāh has committed Shirk.’ Narrated by At-Tirmidhī, who graded it sound. Then, it is also established in the Ṣaḥīḥ: swearing ‘By the Might of Allāh’ and ‘By the Life of Allāh’, and similar expressions, which the Muslims have agreed are not considered the [prohibited] swearing by other than Allāh that was forbidden.

And *istighāthah* in the sense that one requests from the Messenger (peace be upon him) what is appropriate to his station—no Muslim disputes this. Whoever disputes this meaning is either a disbeliever—if he denies something rejection of which constitutes disbelief—or mistaken and astray. As for the meaning which the Messenger of Allāh (peace be upon him) negated [in the Hadith about the hypocrite], it is also something that must be negated. And whoever affirms for other than Allāh what can only belong to Allāh is also a disbeliever, if the proof—the rejection of which constitutes disbelief—has been established against him.

From this category is the saying of Abū Yazīd al-Bisṭāmī: ‘The seeking of aid by the created from the created is like the seeking of aid by the drowning from the drowning.’ And the saying of Shaykh Abū ‘Abd Allāh al-Qurashī, famous in the lands of Egypt: ‘The seeking of aid by the created from the created is like the seeking of aid by the prisoner from the prisoner.’ And in the supplication of Mūsā (peace be upon him): ‘O Allāh, to You is all praise, and to You is the complaint made, You are the One Whose help is sought, and from You is aid sought, and upon You is reliance, and there is no might nor power except by You.’ Since this meaning [i.e., absolute aid] is what is understood from it [*istighāthah*] when used without restriction, and since it is exclusive to Allāh, it is correct to absolutely negate it from anything besides Him. For this reason, it is not known from any of the Imāms of the Muslims that he permitted unrestricted *istighāthah* in other than Allāh, nor did any [Imām] condemn one who negated unrestricted *istighāthah* from other than Allāh.

Likewise seeking help: it also includes what is only befitting for Allāh, which is indicated by His saying: {You alone we worship, and You alone we ask for help} [Al-Fāṭīḥah: 5]. For indeed, none provides help for worship with absolute help except Allāh, although help may be sought from the created in what they are capable of. Similarly seeking victory. Allāh the Exalted said: {But if they seek your help in religion, then you must help} [Al-Anfāl: 72]. Absolute victory is the creation of that by which the enemy is overcome, and none has power over this except Allāh.

Whoever opposes what is established by the Book and the Sunnah is either a disbeliever, or defiantly disobedient, or [simply] disobedient, unless he is a believer who is a mujtahid and is mistaken, in which case he is rewarded for his *ijtihād* and his error is forgiven. Likewise, if the knowledge upon which the proof could be established against him has not reached him. For Allāh says: {And never would We punish until We sent a messenger} [Al-Isrā’: 15]. But if the established proof from the Book and the Sunnah is presented to him and he opposes it, he is punished according to that [opposition], either by execution or less than that. And Allāh knows best.

الفصل

Section

Shaykh al-Islām said:

Allāh called their deities, which they worshipped besides Him, intercessors, just as He called them partners in other places. So He said in [Sūrah] Yūnus: {And they worship besides Allāh what neither harms them nor benefits them, and they say, 'These are our intercessors with Allāh.' Say, 'Do you inform Allāh of something He does not know in the heavens or on the earth?' Exalted is He and high above what they associate!} [Yūnus: 18] And He said: {Or have they taken intercessors besides Allāh? Say, 'Even though they possess nothing, nor do they understand?' Say, 'To Allāh belongs all intercession.'} [Az-Zumar: 43-44]. {And the Day the Hour arrives, the criminals will be struck with despair. And they will have no intercessors from among their partners.} [Ar-Rūm: 12-13].

And He combined polytheism and intercession in His statement: {Say, [O Muḥammad], 'Invoke those you claim [as deities] besides Allāh.' They do not possess an atom's weight [of ability] in the heavens or on the earth, nor do they have therein any share, nor is there for Him from among them any supporter. And intercession is of no benefit in His presence except for one whom He permits.} [Saba': 22-23].

So these four [points mentioned in the verse] are the [only possible bases] upon which they [the polytheists] could possibly have relied [in taking deities]:

Ownership of something, even if minimal.

Their partnership in any aspect of ownership.

Assistance [to Allāh, as a supporter], by which one would become an equal.

So, [the verse negates these]: there is no ownership, no partnership, and no assistance that would make [the claimed deity] an equal. When these three are negated, intercession remains. Thus, He made it conditional upon His permission.

And He said: {And how many angels are in the heavens whose intercession avails not at all, except after Allāh has given permission for whom He wills and approves.} [An-Najm: 26]. And He said: {Say, 'Invoke those you claim [to be gods] besides Him, for they have no power to remove adversity from you nor to transfer [it].'} [Al-Isrā': 56-57]. And He said regarding their taking [deities] as a means of nearness: {We only worship them that they may bring us nearer to Allāh in position.} [Az-Zumar: 3]. And He said: {Then why did those not help them whom they took besides Allāh as deities [intended as] a means of nearness? Nay, but they were lost to them. And that was their falsehood and what they used to invent.} [Al-Ĥqāf: 28]

الفصل

Section

And Shaykh al-Islām (may Allāh have mercy on him) said:

Regarding the intercession negated in the Qur’ān, such as His statement, Exalted is He: {And fear a Day when no soul will suffice for another soul at all, nor will intercession be accepted from it, nor will any compensation be taken from it} [Al-Baqarah: 48]. And His statement, Exalted is He: {nor will compensation be accepted from it, nor will intercession benefit it} [Al-Baqarah: 123]. And His statement: {before there comes a Day in which there is no exchange and no friendship and no intercession} [Al-Baqarah: 254]. And His statement: {So now we have no intercessors. Nor a devoted friend.} [Ash-Shu’arā’: 100-101]. And His statement: {For the wrongdoers there is no devoted friend and no intercessor obeyed.} [Ghāfir: 18]. And His statement: {the Day its interpretation comes, those who had forgotten it before will say, ‘The messengers of our Lord had certainly come with the truth. So are there now any intercessors for us who will intercede for us? Or could we be sent back to do other than what we used to do?’} [Al-A’rāf: 53], and similar examples.

Many of these [verses] were used as evidence by the Khawārij and the Mu’tazilah to deny intercession for the people of major sins, since they denied that intercession could be made for one who deserves punishment, or that anyone who enters the Fire could exit from it. They did not deny intercession for the people of reward for an increase in reward.

The position of the Salaf of the Ummah and its Imāms, and all of Ahl As-Sunnah wa’l-Jamā’ah, is: affirming intercession for the people of major sins, and the view that whoever has an atom’s weight of faith in his heart will exit from the Fire.

Furthermore, the widely transmitted ḥadīth from the Prophet regarding intercession include the seeking of intercession by the people of the Standing for judgment to be passed among them—and among them are the believer and the disbeliever. This contains a type of intercession for the disbelievers.

Also, it is in the Ṣaḥīḥ from Al-’Abbās ibn ‘Abd Al-Muṭṭalib that he said: ‘O Messenger of Allāh, have you benefited Abū Ṭālib in any way? For indeed he used to protect you and get angry for your sake.’ He said: ‘Yes, he is in a shallow part of the Fire, and were it not for me, he would have been in the lowest depth of the Fire.’ And from ‘Abdullāh ibn Al-Ḥārith, he said: I heard Al-’Abbās saying: I said, ‘O Messenger of Allāh, indeed Abū Ṭālib used to protect you and support you, so did that benefit him?’ He said: ‘Yes, I found him in the overwhelming depths of the Fire, and I brought him out to a shallow part.’ And from Abū Sa’id Al-Khudrī (may Allāh be pleased with him) that the Messenger of Allāh was mentioned in the presence of his uncle Abū Ṭālib, so he said: ‘Perhaps my intercession will benefit him on the Day of Resurrection, so he will be placed in a shallow part of the Fire, reaching his ankles, from which his brain will boil.’

So this is a clear, authentic text regarding his intercession for some disbelievers,

that the punishment be lightened for him; rather, that he be made the one among the inhabitants of the Fire with the lightest punishment, as is also in the *Ṣaḥīḥ* from Ibn ‘Abbās: that the Messenger of Allāh said: ‘The inhabitant of the Fire with the lightest punishment is Abū Ṭālib, and he will be wearing two sandals from which his brain will boil.’ And from Abū Sa‘īd Al-Khudrī: that the Messenger of Allāh said: ‘Indeed, the inhabitant of the Fire with the least punishment will be wearing two sandals of fire, his brain boiling from the heat of his sandals.’ And from An-Nu‘mān ibn Bashīr, he said: I heard the Messenger of Allāh saying: ‘Indeed, the inhabitant of the Fire with the lightest punishment on the Day of Resurrection will be a man under the arches of whose feet two embers will be placed, from which his brain will boil.’ And from him, he said: The Messenger of Allāh said: ‘Indeed, the inhabitant of the Fire with the lightest punishment is one who has two sandals and two straps of fire, from which his brain boils just as a cauldron boils. He does not think that anyone suffers a punishment more severe than him, yet indeed, he has the lightest punishment among them.’

And this second question [referring to the evidence about Abū Ṭālib] weakens the answer of those who interpret the negation of intercession as applying [only] to the intercession for disbelievers, and [who claim] that the ‘wrongdoers’ [mentioned in the verses] are the disbelievers...¹

So it is said: The negated intercession is the intercession known among people in its general sense, which is when an intercessor intercedes with another initiating it himself, and the other accepts his intercession. But if He permits him to intercede, and he intercedes, he was not independent in the intercession; rather, he is obedient to Him, meaning, following His command in interceding. And his intercession is accepted, and the entire matter belongs to the One Who commands and is asked.

It is established by the text of the Qur’ān in more than one verse that no one intercedes with Him except by His permission. As Allāh Almighty said: {Who is it that can intercede with Him except by His permission?} [Al-Baqarah: 255]. And He said: {And intercession will not benefit with Him except for one whom He permits.} [Saba’: 23]. And He said: {and they cannot intercede except for one whom He approves} [Al-Anbiyā’: 28], and similar examples.

What clarifies that this is the negated intercession is that He said: {And warn by it those who fear that they will be gathered before their Lord, for whom there is not besides Him any protector or intercessor, that they might fear Him.} [Al-An‘ām: 51]. And Allāh Almighty said: {It is Allāh who created the heavens and the earth and whatever is between them in six days; then He established Himself above the Throne. You have not besides Him any protector or intercessor.} [As-Sajdah: 4]. So He informed that they have no protector or intercessor besides Allāh.

As for the negation of intercession without His permission, indeed, when intercession is by His permission, it is not ‘besides Him’, just as the alliance/protection that is by His permission is not ‘besides Him’; as Allāh Almighty said: {Your ally is only Allāh and His Messenger and those who have believed—those who establish prayer and give zakāh, and they bow [in

¹ There is a blank space in the original text.

worship]. And whoever is an ally of Allāh and His Messenger and those who have believed—then indeed, the party of Allāh—they will be the predominant.} [Al-Mā'idah: 55-56].

Also, He said: {Or have they taken other than Allāh as intercessors? Say, 'Even though they do not possess [power over] anything, nor do they reason?' Say, 'To Allāh belongs intercession entirely. To Him belongs the dominion of the heavens and the earth.'} [Az-Zumar: 43-44]. So He condemned those who took intercessors besides Allāh and informed that intercession belongs entirely to Allāh. Thus, it is known that intercession is negated from anyone other than Him, since no one intercedes except by His permission, and that [intercession] therefore belongs to Him. And He said: {And they worship other than Allāh what neither harms them nor benefits them, and they say, 'These are our intercessors with Allāh.' Say, 'Do you inform Allāh of something He does not know in the heavens or on the earth?' Exalted is He and high above what they associate with Him!} [Yūnus: 18].

What further clarifies this is that He negated friendship on that Day with His statement: {before there comes a Day in which there is no exchange and no friendship and no intercession. And the disbelievers—they are the wrongdoers.} [Al-Baqarah: 254]. It is known that He only negated the commonly known friendship and its commonly known benefit, like how a friend benefits a friend in the world, just as He said: {And what can make you know what is the Day of Recompense? Then what can make you know what is the Day of Recompense? It is the Day when a soul will not possess for another soul [power to do] a thing and the command, that Day, is [entirely] with Allāh.} [Al-Infītār: 17-19]. And He said: {That you may warn of the Day of Meeting. The Day they come forth, nothing concerning them will be hidden from Allāh. To whom belongs [all] sovereignty this Day? To Allāh, the One, the Prevailing!} [Ghāfir: 15-16].

He did not negate that there could be beneficial friendship in the Hereafter by His permission. For indeed, He has said: {Close friends, that Day, will be enemies to each other, except for the righteous. [To whom Allāh will say], 'O My servants, no fear will there be concerning you this Day, nor will you grieve.'} [Az-Zukhruf: 67-68]. And the Prophet said that Allāh Almighty says: 'My love is guaranteed for those who love each other for My sake.' And Allāh Almighty says: 'Where are those who loved each other for My Majesty? Today I shall shade them in My shade, on the Day when there is no shade but My shade.'

Thus, it is determined that the entire matter returns to the realization of Tawhīd, and that none benefits or harms except by Allāh's permission, and that it is not permissible for anyone other than Allāh to be worshipped, nor for aid to be sought through anyone besides Allāh. And that on the Day of Resurrection, it will become manifest to all creation that the command belongs entirely to Allāh, and every claimant will disavow his false claim. So none will remain who claims for himself partnership with Him in His Lordship or Divinity, nor anyone who claims that for another. This is unlike the world; for although there is no Lord nor God except Him, others have been taken as lords and gods, and claimants have claimed such. And in the world, an intercessor may intercede with another and benefit from his intercession, even if he was not given permission to intercede. And one may be his close friend and help him, or ransom himself from harm. So one might benefit from persons and wealth in the

world. Persons are benefited from sometimes independently, and sometimes through assistance, which is intercession. And wealth [is benefited from] through ransom.

So Allāh negated these three categories. Allāh Almighty said: {no soul will suffice for another soul at all, nor will intercession be accepted from it, nor will any compensation be taken from it} [Al-Baqarah: 48] And He said: {no exchange in it and no friendship and no intercession} [Al-Baqarah: 254] Just as He said: {no father will avail his son, nor will a son avail his father at all.} [Luqmān: 33]

So, this is that, and Allāh knows best. And what Allāh negated of intercession returns to the realization of the two foundations of faith, which are: Faith in Allāh and in the Last Day—Tawḥīd and the Return—just as He paired them in many places. Such as His statement: {And of the people are some who say, ‘We believe in Allāh and the Last Day’} [Al-Baqarah: 8]. And His statement: {Those who, when disaster strikes them, say, ‘Indeed we belong to Allāh, and indeed to Him we will return.’} [Al-Baqarah: 156]. And His statement: {Your creation and your resurrection are not but as [that of] a single soul.} [Luqmān: 28]. And His statement: {And you were dead, and He gave you life; then He will cause you to die, then He will give you life, and then to Him you will be returned.} [Al-Baqarah: 28]. And similar examples.

الفصل

Section

Question

Shaykh al-Islām (may Allāh sanctify his soul) was asked:

About two men who were debating, and one of them said: We must have an intermediary between us and Allāh, for indeed we cannot reach Him without that.

Answer

He answered:

All praise is for Allāh, Lord of the worlds.

If he meant by that, that there must be an intermediary to convey Allāh's command to us, then this is true. For creation does not know what Allāh loves and is pleased with, what He has commanded and what He has forbidden, what He has prepared for His allies of His honor, and what He has promised His enemies of His punishment; nor do they know what Allāh the Exalted deserves of His Beautiful Names and His Lofty Attributes, the knowledge of which minds are incapable of grasping, and similar matters, except through the Messengers whom Allāh sent to His servants.

So, the believers in the Messengers, those who follow them, are the guided ones whom He brings near to Himself in position, raises their ranks, and honors them in this world and the Hereafter. As for those who oppose the Messengers, they are indeed cursed, and they are astray from their Lord, veiled. Allāh the Exalted said: {O children of Ādam, if there come to you messengers from among you relating to you My verses, then whoever fears Allāh and reforms—there will be no fear concerning them, nor will they grieve. But those who deny Our verses and are arrogant toward them—those are the companions of the Fire; they will abide therein eternally} [Al-A'rāf: 35-36]. And Allāh the Exalted said: {And if there should come to you guidance from Me, then whoever follows My guidance will neither go astray [in the world] nor suffer [in the Hereafter]. And whoever turns away from My remembrance—indeed, he will have a depressed life, and We will gather him on the Day of Resurrection blind.' He will say, 'My Lord, why have you gathered me blind while I was once seeing?' [Allāh] will say, 'Thus did Our signs come to you, and you forgot them; and thus will you this Day be forgotten.'} [Tā-Hā: 123-126]. Ibn 'Abbās said: Allāh has guaranteed for whoever reads the Qur'ān and acts upon what is in it that he will not go astray in the world nor suffer in the Hereafter. And Allāh the Exalted said concerning the people of the Fire: {Every time a group is thrown into it, its keepers will ask them, 'Did there not come to you a warner?' They will say, 'Yes, a warner had come to us, but we denied and said, 'Allāh has not sent down anything. You are not but in great error.'} [Al-Mulk: 8-9]. And Allāh the Exalted said: {And those

who disbelieved will be driven to Hell in groups until, when they reach it, its gates are opened and its keepers will say to them, 'Did there not come to you messengers from yourselves, reciting to you the verses of your Lord and warning you of the meeting of this Day of yours?' They will say, 'Yes, but the word of punishment has come into effect upon the disbelievers.'} [Az-Zumar: 71]. And Allāh the Exalted said: {And We send not the messengers except as bringers of good tidings and warners. So whoever believes and reforms—there will be no fear concerning them, nor will they grieve. But those who deny Our verses—the punishment will touch them for their defiant disobedience} [Al-An'ām: 48-49]. And Allāh the Exalted said: {Indeed, We have revealed to you, [O Muḥammad], as We revealed to Nūḥ and the prophets after him. And We revealed to Ibrāhīm, Ismā'il, Ishāq, Ya'qūb, the Descendants, 'Isā, Ayyūb, Yūnus, Hārūn, and Sulaymān, and to Dāwūd We gave the Zabūr. And [We sent] messengers We have related to you before and messengers We have not related to you. And Allāh spoke to Mūsā with [direct] speech. [We sent] messengers as bringers of good tidings and warners so that mankind will have no argument against Allāh after the messengers} [An-Nisā': 163-165]. And there is much like this in the Qur'ān.

This is something upon which all people of the religions—Muslims, Jews, and Christians—agree. For they affirm intermediaries between Allāh and His servants, who are the Messengers who conveyed Allāh's command and His tidings. Allāh the Exalted said: {Allāh chooses from the angels messengers and from the people} [Al-Ḥajj: 75]. Whoever denies these intermediaries is a disbeliever by the consensus of the people of the religions. The Sūrah s that Allāh revealed in Makkah, such as Al-An'ām, Al-A'rāf, those beginning with Alif-Lām-Rā, Ḥā-Mim, Ṭā-Sin, and the like, comprise the foundations of the religion, such as faith in Allāh, His Messengers, and the Last Day. Allāh has narrated the stories of the disbelievers who denied the Messengers and how He destroyed them, and aided His Messengers and those who believed. Allāh the Exalted said: {And Our word has already preceded for Our servants, the messengers, [That] indeed, they would be those given victory, And [that] indeed, Our soldiers will be those who overcome} [Aṣ-Ṣaffāt: 171-173]. And He said: {Indeed, We will support Our messengers and those who believe during the life of this world and on the Day when the witnesses will stand} [Ghāfir: 51].

So these intermediaries are to be obeyed, followed, and emulated. As Allāh the Exalted said: {And We did not send any messenger except to be obeyed by permission of Allāh} [An-Nisā': 64]. And Allāh the Exalted said: {He who obeys the Messenger has obeyed Allāh} [An-Nisā': 80]. And Allāh the Exalted said: {Say, [O Muḥammad], 'If you should love Allāh, then follow me, [so] Allāh will love you'} [Āl 'Imrān: 31]. And He said: {So they who have believed in him, honored him, supported him and followed the light which was sent down with him—it is those who are the successful} [Al-A'rāf: 157]. And Allāh the Exalted said: {There has certainly been for you in the Messenger of Allāh an excellent pattern for anyone whose hope is in Allāh and the Last Day and [who] remembers Allāh often} [Al-Aḥzāb: 21].

And if he meant by intermediary: that there must be an intermediary for bringing benefits and repelling harms, such as being an intermediary for the provision of the servants, their victory, and their guidance; they ask him for that and turn to him in hope for it: then this is among the greatest forms of Shirk by which Allāh declared the polytheists to be disbelievers, as they took allies and

intercessors besides Allāh, through whom they sought to attract benefits and avoid harms. However, intercession belongs [only] to whomever Allāh permits it. Thus He said: {Allāh is the one who created the heavens and the earth and what is between them in six days; then He established Himself above the Throne. You have not besides Him any protector or intercessor. Then will you not remember?} [As-Sajdah: 4]. And Allāh the Exalted said: {And warn by it [the Qur'ān] those who fear that they will be gathered before their Lord—for them besides Him will be no protector or intercessor} [Al-An'ām: 51]. And He said: {Say, 'Invoke those you have claimed besides Him; they do not possess [the power] for removal of adversity from you or [its] transfer.' Those whom they invoke seek means of access to their Lord, [striving as to] which of them would be nearest, and they hope for His mercy and fear His punishment. Indeed, the punishment of your Lord is ever feared} [Al-Isrā': 56-57]. And He said: {Say, 'Invoke those you claim besides Allāh.' They do not possess an atom's weight [of ability] in the heavens or on the earth, and they do not have therein any share [of ownership], nor is there for Him from among them any supporter. And intercession does not benefit with Him except for one whom He permits} [Saba': 22-23].

A group from the Salaf said: There were people who used to supplicate to the Messiah, 'Uzayr, and the angels. So Allāh clarified to them that the angels and the prophets do not possess [the power] for removal of adversity from them or [its] transfer, and that they [themselves] seek nearness to Allāh, hope for His mercy, and fear His punishment. And Allāh the Exalted said: {It is not for a human [prophet] that Allāh should give him the Scripture and authority and prophethood and then he would say to the people, 'Be servants to me rather than Allāh,' but [instead, he would say], 'Be pious scholars of the Lord because of what you have taught of the Scripture and because of what you have studied.' Nor would he order you to take the angels and prophets as lords. Would he order you to disbelief after you had been Muslims?} [Āl 'Imrān: 79-80]. So He, Glorified is He, clarified that taking angels and prophets as lords is disbelief.

Therefore, whoever makes the angels and prophets intermediaries whom they supplicate to, rely upon, and ask to bring benefits and repel harms—such as asking them for forgiveness of sin, guidance of hearts, relief from distress, and fulfillment of needs—is a disbeliever by the consensus of the Muslims. Allāh the Exalted has said: {And they say, 'The Most Merciful has taken a son.' Exalted is He! Rather, they [i.e., angels] are honored servants. They cannot precede Him in speech, and they act by His command. He knows what is [presently] before them and what will be after them, and they cannot intercede except for one whom He approves, and they, from fear of Him, are apprehensive. And whoever of them should say, 'Indeed, I am a god besides Him'—that one We would recompense with Hell. Thus do We recompense the wrongdoers} [Al-Anbiyā': 26-29]. And Allāh the Exalted said: {Never would the Messiah disdain to be a servant of Allāh, nor would the angels near [to Him]. And whoever disdains His worship and is arrogant—He will gather them to Himself all together} [An-Nisā': 172]. And Allāh the Exalted said: {And they say, 'The Most Merciful has taken a son.' You have certainly brought forth a monstrous thing. The heavens almost rupture therefrom and the earth splits open and the mountains collapse in devastation, That they attribute to the Most Merciful a son. And it is not appropriate for the Most Merciful that He should take a son. There is no one in

the heavens and earth but that he comes to the Most Merciful as a servant. He has enumerated them and counted them precisely. And all of them are coming to Him on the Day of Resurrection alone} [Maryam: 88-95]. And Allāh the Exalted said: {And they worship other than Allāh what neither harms them nor benefits them, and they say, 'These are our intercessors with Allāh.' Say, 'Do you inform Allāh of something He does not know in the heavens or on the earth?' Exalted is He and high above what they associate with Him} [Yūnus: 18]. And Allāh the Exalted said: {And how many angels there are in the heavens whose intercession will not avail at all except after Allāh has given permission for whom He wills and approves} [An-Najm: 26]. And Allāh the Exalted said: {Who is it that can intercede with Him except by His permission?} [Al-Baqarah: 255]. And He said: {And if Allāh should touch you with adversity, there is no remover of it except Him; and if He intends for you good, there is no repeller of His bounty} [Yūnus: 107 / Al-An'ām: 17]. And Allāh the Exalted said: {Whatever Allāh grants to people of mercy—none can withhold it; and whatever He withholds—none can release it thereafter} [Fāṭir: 2]. And Allāh the Exalted said: {Say, 'Then have you considered what you invoke besides Allāh? If Allāh intended me harm, are they removers of His harm; or if He intended me mercy, are they withholders of His mercy?' Say, 'Sufficient for me is Allāh; upon Him rely the reliant.'} [Az-Zumar: 38]. And there is much like this in the Qur'ān.

As for those other than the Prophets—the esteemed scholars of knowledge and religion—whoever affirms them as intermediaries between the Messenger and his Ummah, conveying [the message] to them, teaching them, disciplining them, and being emulated by them, has taken the correct stance in that. When these [scholars] reach a consensus, their consensus is decisive proof; they do not agree upon error. If they dispute about something, they refer it back to Allāh and the Messenger. For any single one of them is not infallible in an absolute sense; rather, from the speech of every person, some is taken and some is left, except for the Messenger of Allāh. The Prophet said: 'The scholars are the heirs of the Prophets. The Prophets did not leave behind dīnārs or dirhams; they only left behind knowledge. So whoever takes it has taken an abundant share.'

But if one affirms them as intermediaries between Allāh and His creation—like the chamberlains between a king and his subjects—such that they are the ones who convey the needs of the creation to Allāh; [claiming] that Allāh only guides His servants and provides for them through their mediation; so the creation asks them, and they ask Allāh; just as intermediaries with kings ask the kings for the needs of the people due to their closeness to them, and the people ask them [the intermediaries], either out of etiquette preventing them from directly asking the king, or because requesting from the intermediaries is more beneficial for them than requesting from the king, due to [the intermediaries] being closer to the king than the seeker of needs. Whoever affirms them as intermediaries in this manner is a disbeliever, a polytheist, who must be called to repent. If he repents, [fine]; otherwise, he is to be executed. These people are anthropomorphists regarding Allāh; they have likened the creation to the Creator and set up rivals for Allāh. The Qur'ān contains refutations of these people that this fatwā cannot encompass.

For the intermediaries between kings and the people exist for one of three reasons:

Either to inform them [the kings] of the people's conditions which they do not know. Whoever says that Allāh does not know the conditions of His servants until some angels, prophets, or others inform Him is a disbeliever. Rather, He—Glorified is He—knows the secret and what is more hidden; not hidden from Him is anything on earth or in the heaven. {And He is the Hearing, the Seeing} [Ash-Shūrā: 11]. He hears the clamor of voices in different languages requesting various needs; one hearing does not distract Him from another, nor do the requests confuse Him, nor does He weary of the insistence of those who insist.

The second reason: That the king is incapable of managing his subjects and repelling his enemies except with helpers who assist him. So he must have supporters and helpers due to his weakness and incapacity. But Allāh—Glorified is He—has no supporter nor ally out of weakness. Allāh the Exalted said: {Say, 'Invoke those you claim besides Allāh.' They do not possess an atom's weight [of ability] in the heavens or on the earth, and they do not have therein any share [of ownership], nor is there for Him from among them any supporter} [Saba': 22]. And Allāh the Exalted said: {And say, 'All praise is due to Allāh, who has not taken a son and has had no partner in [His] dominion and has no need of an ally out of weakness.' And glorify Him with [great] glorification} [Al-Isrā': 111]. Everything that exists of causes—He is its Creator, its Lord, and its Sovereign. So He is the Self-Sufficient from all else, and all else is needy of Him; unlike kings who need their supporters, who are—in reality—their partners in dominion. But Allāh the Exalted has no partner in dominion. Rather, there is no god but Allāh alone, He has no partner; His is the dominion and His is the praise, and He is over all things competent.

The third reason: That the king has no desire to benefit his subjects, be kind to them, and show mercy to them, except through an external motivator that moves him. So when someone addresses the king who advises him and honors him, or who has influence over him such that [the king] hopes in him and fears him, the king's will and resolve are stirred to fulfill the needs of his subjects, either due to what enters his heart from the words of the advisor, preacher, or counselor, or due to the desire or fear resulting from the words of the one with influence over him. But Allāh the Exalted is the Lord and Sovereign of everything, and He is more merciful to His servants than a mother is to her child. All things only come into being by His will; whatever He wills happens, and whatever He does not will does not happen. When He causes the benefit of servants to flow from one to another, making one person kind to another, supplicate for him, intercede for him, and the like, it is He Who created all of that. He is the One Who created in the heart of this kind person, this supplicant, this intercessor, the will for kindness, supplication, and intercession. It is not possible that there exists anyone who can compel Him against His will, or teach Him what He did not know, or someone whom the Lord hopes in or fears. This is why the Prophet said: 'Let none of you say, 'O Allāh, forgive me if You will; O Allāh, have mercy on me if You will.' Rather, let him be firm in his request, for indeed there is no one who can compel Him.'

The intercessors who intercede with Him only intercede by His permission, as He said: {Who is it that can intercede with Him except by His permission?} [Al-Baqarah: 255]. And Allāh the Exalted said: {and they cannot intercede except for one whom He approves} [Al-Anbiyā': 28]. And Allāh the Exalted said: {Say, 'Invoke those you claim besides Allāh.' They do not possess an atom's weight [of

ability] in the heavens or on the earth, and they do not have therein any share [of ownership], nor is there for Him from among them any supporter. And intercession does not benefit with Him except for one whom He permits} [Saba': 22-23]. So He clarified that everyone invoked besides Him possesses no dominion, nor partnership in dominion, nor is he a supporter. And that their intercession does not benefit except for one whom He permits. This is unlike kings, for an intercessor with them may possess dominion, may be a partner with them in dominion, or may be a supporter assisting them in their dominion. These intercede with kings without the kings' permission, both they and others. And the king accepts their intercession: sometimes due to his need for them, sometimes out of fear of them, sometimes as a reward for their kindness to him and recompense for their favors upon him. He even accepts the intercession of his son and his wife for that reason, for he needs the wife and the son; if his son and wife were to turn away from him, he would be harmed by that. He accepts the intercession of his slave; if he did not accept his intercession, he might fear that [the slave] would not obey him or would strive to harm him. The intercession of servants with one another is entirely of this nature. No one accepts the intercession of another except out of desire [for something from them] or fear [of them]. But Allāh the Exalted hopes in no one, nor fears anyone, nor needs anyone. Rather, He is the Self-Sufficient. Allāh the Exalted said: {Unquestionably, to Allāh belongs whoever is in the heavens and whoever is on the earth. And those who invoke other than Allāh do not [actually] follow partners; they follow not except assumption, and they are not but guessing} ... up to His saying: {They have said, 'Allāh has taken a son.' Exalted is He! He is the Self-Sufficient; to Him belongs whatever is in the heavens and whatever is on the earth} [Yūnus: 66-68].

The polytheists take intercessors of the same type they are familiar with regarding intercession. Allāh the Exalted said: {And they worship other than Allāh what neither harms them nor benefits them, and they say, 'These are our intercessors with Allāh.' Say, 'Do you inform Allāh of something He does not know in the heavens or on the earth?' Exalted is He and high above what they associate with Him} [Yūnus: 18]. And Allāh the Exalted said: {Then why did those they took besides Allāh as deities by which to approach [Him] not aid them? But they had strayed from them. And that was their falsehood and what they were inventing} [Al-Aḥqāf: 28]. And He informed about the polytheists that they said: {'We only worship them that they may bring us nearer to Allāh in position'} [Az-Zumar: 3]. And Allāh the Exalted said: {Nor would he order you to take the angels and prophets as lords. Would he order you to disbelief after you had been Muslims?} [Āl 'Imrān: 80]. And Allāh the Exalted said: {Say, 'Invoke those you have claimed besides Him; they do not possess [the power] for removal of adversity from you or [its] transfer.' Those whom they invoke seek means of access to their Lord, [striving as to] which of them would be nearest, and they hope for His mercy and fear His punishment. Indeed, the punishment of your Lord is ever feared} [Al-Isrā': 56-57].

So He informed that what is invoked besides Him does not possess the power to remove harm or transfer it, and that they [themselves] hope for His mercy, fear His punishment, and seek nearness to Him. Thus He—Glorified is He—has negated [any independent power] from the angels and prophets, except for intercession by His permission. And intercession is supplication.

There is no doubt that the supplication of creation for one another is beneficial, and Allāh has commanded that. However, the supplicant, the intercessor, is not permitted to supplicate or intercede except by Allāh's permission for that. So he does not make an intercession that is forbidden, like interceding for the polytheists or supplicating for their forgiveness. Allāh the Exalted said: {It is not for the Prophet and those who have believed to ask forgiveness for the polytheists, even if they were relatives, after it has become clear to them that they are companions of Hellfire. And the request of forgiveness of Ibrāhīm for his father was only because of a promise he had made to him. But when it became clear to him that he was an enemy to Allāh, he disassociated himself from him} [At-Tawbah: 113-114]. And Allāh the Exalted said regarding the hypocrites: {It is the same for them whether you ask forgiveness for them or do not ask forgiveness for them; never will Allāh forgive them} [Al-Munāfiqūn: 6]. It is established in the Ṣaḥīḥ that Allāh forbade His Prophet from seeking forgiveness for the polytheists and hypocrites and informed that He would not forgive them, as in His statement: {Indeed, Allāh does not forgive association with Him, but He forgives what is less than that for whom He wills} [An-Nisā': 48], and His statement: {And do not pray [the funeral prayer] over any of them who has died—ever—nor stand at his grave. Indeed, they disbelieved in Allāh and His Messenger and died while they were defiantly disobedient} [At-Tawbah: 84]. Allāh the Exalted has said: {Invoke your Lord with humility and in secret. Indeed, He does not like transgressors} [Al-A'rāf: 55]—regarding supplication. Among the transgressions in supplication is for the servant to ask for what the Lord would not do, such as asking for the stations of the Prophets when he is not one of them, or forgiveness for the polytheists, and the like; or asking for something that involves disobedience to Allāh, like asking for help in disbelief, defiant disobedience, and sin.

So the intercessor whom Allāh permits to intercede, his intercession is in [the form of] supplication which involves no transgression. If one of them were to ask for a supplication that is not appropriate for him, he would not be affirmed in that, for they [prophets] are protected from being affirmed in such. As Nuḥ said: {My Lord, indeed my son is of my family; and indeed, Your promise is true; and You are the most just of judges.} Allāh the Exalted said: {O Nuḥ, indeed he is not of your family; indeed, he is [one whose] work was other than righteous, so ask Me not for that about which you have no knowledge. Indeed, I advise you, lest you be among the ignorant.} [Nuḥ] said, {My Lord, I seek refuge in You from asking You that of which I have no knowledge. And unless You forgive me and have mercy upon me, I will be among the losers.} [Hūd: 45-47].

Every supplicant intercessor who supplicates to Allāh, Glorified and Exalted is He, and whose [supplication] is accepted, his supplication and intercession only occur by Allāh's decree, ordainment, and will. He is the One Who answers the supplication and accepts the intercession. So He is the One Who created the cause and the effect. Supplication is among the causes that Allāh, Glorified and Exalted is He, has ordained.

If this is the case, then: turning one's attention [solely] to the causes is Shirk in Tawḥīd; negating causes from being causes is a deficiency in intellect; and disregarding causes entirely is a disparagement of the Sharī'ah. Rather, the servant must direct his reliance, his supplication, his asking, and his desire towards Allāh, Glorified and Exalted is He. And Allāh ordains for him whatever

causes He wills—from the supplication of creation or other things.

Supplication is legislated: the higher [in rank] may supplicate for the lower, and the lower for the higher. So seeking intercession and supplication from the Prophets [is permissible], just as the Muslims used to seek the Prophet's intercession in seeking rain and ask him for supplication. Indeed, likewise after him, 'Umar and the Muslims sought rain through his uncle Al-'Abbās. And people will seek intercession on the Day of Resurrection from the Prophets and from Muḥammad, who is the Master of Intercessors, and he has intercessions specific to him. Despite this, it is established in the two Ṣaḥīḥs from the Prophet that he said: 'When you hear the Mu'adhdhin, say what he says, then send blessings upon me; for indeed, whoever sends blessings upon me once, Allāh will send blessings upon him ten times. Then ask Allāh for Al-Wasilah for me; for it is a station in Paradise befitting only one servant from the servants of Allāh, and I hope to be that servant. So whoever asks Allāh for Al-Wasilah for me, my intercession will be permissible for him on the Day of Resurrection.' And he said to 'Umar, when he intended to perform 'Umrah and bid him farewell: 'O my brother, do not forget me in your supplication.'

So the Prophet asked his Ummah to supplicate for him, but this is not from the perspective of asking them [out of need]. Rather, his commanding them to do that is like his commanding them with all other acts of obedience for which they are rewarded, while he also receives the like of their rewards for everything they do. For it is authentically reported from him that he said: 'Whoever calls to guidance will have a reward like the rewards of those who follow him, without that diminishing any of their rewards. And whoever calls to misguidance will have a burden [of sin] like the burdens of those who follow him, without that diminishing any of their burdens.' And he is the caller of the Ummah to all guidance, so he has the like of their rewards for everything in which they follow him. Likewise, when they send blessings upon him, Allāh sends blessings upon one of them ten times, and he [the Prophet] receives the like of their rewards, along with whatever [benefit] He answers from their supplication for him. So for that supplication, Allāh has given them their reward, and whatever benefit accrued to him [the Prophet] thereby became a blessing from Allāh upon him. It is established from him in the Ṣaḥīḥ that he said: 'There is no man who supplicates for his brother in his absence except that Allāh appoints an angel for him. Every time he supplicates for his brother with a supplication, the angel appointed for him says: 'Āmīn, and for you the like.' And in another Hadith: 'The quickest supplication [to be answered] is the supplication of one absent for one absent.'

So, supplicating for another benefits both the supplicant and the one supplicated for, even if the supplicant is lower [in status] than the one supplicated for. The believer's supplication for his brother benefits both the supplicant and the one supplicated for. So whoever says to another, 'Supplicate for me,' intending the benefit of both of them thereby, then he and his brother are cooperating in righteousness and piety. He [the asker] has alerted the one asked and directed him to what benefits them both, and the one asked has done what benefits them both. It is like one who commands another to do righteousness and piety; the one commanded is rewarded for his action, and the commander is also rewarded like his reward because he called to it. Especially since some supplications are commanded for the servant, as Allāh the Exalted

said: {And ask forgiveness for your sin and for the believing men and believing women} [Muḥammad: 19]. So He commanded him [the Prophet] with seeking forgiveness. Then He said: {And if, when they wronged themselves, they had come to you, [O Muḥammad], and asked forgiveness of Allāh and the Messenger had asked forgiveness for them, they would have found Allāh Accepting of repentance and Merciful} [An-Nisā': 64]. So He, Glorified is He, mentioned their seeking forgiveness and the Messenger's seeking forgiveness for them, as that was something the Messenger was commanded with, since he was commanded to seek forgiveness for the believing men and women.

Allāh has not commanded a creature to ask another creature for anything except what Allāh has commanded that [second] creature to do. Rather, what Allāh has commanded the servant—whether obligatory or recommended—doing it is worship of Allāh, obedience, a means of nearness to Allāh, righteousness for its doer, and a good deed therein. When he does that, it constitutes the greatest manifestation of Allāh's kindness towards him and His blessing upon him.

Indeed, the greatest blessing Allāh has bestowed upon His servants is guiding them to faith. Faith is speech and action; it increases with obedience and good deeds. Whenever the servant increases in doing good, his faith increases. This is the true blessing mentioned in His statement: {The path of those upon whom You have bestowed favor} [Al-Fātiḥah: 7] and in His statement: {And whoever obeys Allāh and the Messenger—those will be with the ones upon whom Allāh has bestowed favor} [An-Nisā': 69]. As for worldly blessings without religion—are they from His blessings or not? There are two famous opinions on this among the scholars of our colleagues and others. The verified position is that they are a blessing from one perspective, even if they are not a complete blessing from [another] perspective. But the blessing of religion, which should be sought, is what Allāh has commanded of obligatory and recommended acts. This is the good that should be sought, by the agreement of the Muslims, and it is the true blessing according to Ahl as-Sunnah, since according to them, Allāh is the One Who bestows the blessing of doing good. According to the Qadariyyah, He only bestowed the blessing of the ability for it, which is suitable for both opposites [good and evil].

The point here is: Allāh has not commanded a creature to ask another creature except for what is a benefit for that [second] creature, either obligatory or recommended. For He, Glorified is He, only requests that from the servant. So how could He command another to request something else from him? Indeed, He has forbidden the servant from asking another servant for his wealth except in case of necessity. If his intention [in asking someone to do a good deed, like supplicating] is the benefit of the one commanded, or his own benefit and the benefit of the one commanded, then this is rewarded. But if his intention is [merely] the attainment of his own request without intending any benefit for the one commanded, then this [asking] comes from his own self. Allāh never commands such asking; rather, He may have forbidden it, as this is purely asking the creation without intending his benefit or welfare. Allāh commands us to worship Him and desire [good] from Him, and He commands us to be kind to His servants. This person intended neither this nor that; he did not intend desire towards Allāh and supplication to Him, which is the prayer, nor did he intend kindness to the creation, which is the charity. Even if the servant might not be

sinful for such asking, there is a difference between what the servant is commanded to do and what he is merely permitted to do. Do you not see that He said in the Hadith of the seventy thousand who will enter Paradise without reckoning: that they do not seek ruqyah? Even though seeking ruqyah is permissible. We have elaborated on this elsewhere.

The point here is: Whoever affirms intermediaries between Allāh and His creation like the intermediaries between kings and subjects is a polytheist. Indeed, this is the religion of the polytheists, the worshippers of idols. They used to say that these [idols] are representations of the prophets and the righteous, and that they are means by which they draw near to Allāh. This is from the Shirk that Allāh condemned the Christians for, when He said: {They have taken their scholars and monks as lords besides Allāh, and [also] the Messiah, the son of Maryam. And they were not commanded except to worship one God; there is no deity except Him. Exalted is He above whatever they associate with Him} [At-Tawbah: 31]. Allāh the Exalted said: {And when My servants ask you, [O Muḥammad], concerning Me—indeed I am near. I respond to the invocation of the supplicant when he calls upon Me. So let them respond to Me [by obedience] and believe in Me that they may be [rightly] guided} [Al-Baqarah: 186]. Meaning: let them respond to Me when I call them through command and prohibition, and let them believe in Me that I will answer their supplication to Me through asking and humility. Allāh the Exalted said: {So when you have finished [your duties], then stand up [for worship]. And to your Lord direct [your] longing} [Ash-Sharh: 7-8]. Allāh the Exalted said: {And when adversity touches you at sea, lost are [all] those you invoke except for Him} [Al-Isrā': 67]. Allāh the Exalted said: {Is He [not best] who responds to the desperate one when he calls upon Him and removes evil and makes you inheritors of the earth?} [An-Naml: 62]. Allāh the Exalted said: {Whoever is in the heavens and earth asks Him; every day He is in [some] matter [of state]} [Ar-Raḥmān: 29].

Allāh has clarified this Tawḥīd in His Book and severed the roots of associating partners with Him, so that no one fears other than Allāh, nor hopes in anyone besides Him, nor relies except upon Him. Allāh the Exalted said: {So fear not the people but fear Me, and do not exchange My verses for a small price} [Al-Mā'idah: 44]. {That is only Satan who frightens [you] with his allies—meaning, makes you fear his allies—{So fear them not, but fear Me, if you are [indeed] believers} [Āl 'Imrān: 175]. Allāh the Exalted said: {Have you not seen those who were told, 'Restrain your hands [from fighting] and establish prayer and give zakāh'? But when fighting was prescribed for them, at once a party of them feared men as they fear Allāh or with [even] greater fear} [An-Nisā': 77]. Allāh the Exalted said: {The mosques of Allāh are only to be maintained by those who believe in Allāh and the Last Day and establish prayer and give zakāh and do not fear except Allāh} [At-Tawbah: 18]. Allāh the Exalted said: {And whoever obeys Allāh and His Messenger and fears Allāh and is mindful of Him—it is those who are the attainers [of success]} [An-Nūr: 52]. So He clarified that obedience is for Allāh and His Messenger, but fear is for Allāh alone. Allāh the Exalted said: {If only they had been satisfied with what Allāh and His Messenger gave them and said, 'Sufficient for us is Allāh; Allāh will give us of His bounty, and [so will] His Messenger...' } [At-Tawbah: 59]. Similar to this is His statement: {Those to whom people said, 'Indeed, the people have gathered against you, so fear them.' But it [only] increased them in faith, and they said, 'Sufficient for us is Allāh, and [He

is] the best Disposer of affairs.’} [Āl ‘Imrān: 173].

The Prophet used to establish this Tawhīd for his Ummah and cut off from them the roots of Shirk, as this is the realization of our statement *Lā ilāha illā Allāh*. For the *Ilāh* is the one whom hearts adore out of perfect love, magnification, veneration, honor, hope, and fear. Thus, he said to them: ‘Do not say, ‘What Allāh wills and Muḥammad wills,’ but say, ‘What Allāh wills, then Muḥammad wills.’ A man said to him, ‘What Allāh wills and you will.’ He replied, ‘Have you made me a rival to Allāh? Rather, what Allāh alone wills.’ He said: ‘Whoever wants to swear, let him swear by Allāh or else remain silent.’ He said: ‘Whoever swears by other than Allāh has committed Shirk.’ He said to Ibn ‘Abbās: ‘If you ask, ask Allāh; and if you seek help, seek help from Allāh. The pen has dried concerning what you will meet. If the creation were to strive to benefit you, they would not benefit you except with something Allāh has written for you. And if they were to strive to harm you, they would not harm you except with something Allāh has written against you.’ He also said: ‘Do not excessively praise me as the Christians excessively praised ‘Īsā, son of Maryam. I am only a servant, so say, ‘Servant of Allāh and His Messenger.’ He said: ‘O Allāh, do not make my grave an idol that is worshipped.’ He said: ‘Do not take my grave as a place of festival, but send blessings upon me, for your blessings reach me wherever you may be.’ He said during his [final] illness: ‘May Allāh curse the Jews and Christians; they took the graves of their prophets as places of worship’—warning against what they did. ‘Ā’ishah said: ‘Were it not for that, his grave would have been made prominent, but he disliked that it be taken as a place of worship.’ This is a vast topic.

While the believer knows that Allāh is the Lord and Sovereign of everything, he does not deny the causes that Allāh has created, just as He made rain a cause for the growth of vegetation. Allāh the Exalted said: {and what Allāh has sent down from the heavens of rain, giving life thereby to the earth after its lifelessness and dispersing therein every [kind of] moving creature} [Al-Baqarah: 164]. And just as He made the sun and the moon causes for what He creates through them. And just as He made intercession and supplication causes for what He decrees thereby, like the Muslims’ prayer over the funeral of the deceased; for that is among the causes by which Allāh has mercy upon him and rewards those who pray over him. However, three things should be known regarding causes:

First: A specific cause is not independently sufficient for [achieving] the desired outcome; rather, other causes must accompany it, and despite this, there are impediments. If Allāh does not complete the causes and repel the impediments, the objective will not be achieved. He, Glorified is He—whatever He wills, happens, even if people do not will it; and whatever people will does not happen unless Allāh wills.

Second: It is not permissible to believe something is a cause except through knowledge. Whoever affirms something as a cause without knowledge or in opposition to the Shari‘ah is mistaken. Like one who thinks that a vow is a cause for repelling calamity or obtaining blessings. It is established in the two Ṣaḥīḥs from the Prophet that he forbade vows and said, ‘It does not bring any good; it only extracts [something] from the miserly.’

Third: Religious actions—it is not permissible to take any of them as a cause unless they are legislated. For acts of worship are based on prescription. Thus, it

is not permissible for a person to associate partners with Allāh by supplicating to other than Him, even if he thinks that is a cause for achieving some of his objectives. Likewise, one should not worship Allāh through innovations that oppose the Sharī'ah, even if he thinks [they are beneficial]. For the devils may assist a person in some of his aims if he commits Shirk. And some of a person's objectives might be achieved through disbelief, defiant disobedience, and sin, but this is not permissible for him, as the corruption resulting from that is greater than the benefit obtained thereby. For the Messenger was sent to achieve and perfect benefits, and to abolish and minimize corruptions. Whatever Allāh has commanded, its benefit outweighs [its harm], and whatever He has forbidden, its corruption outweighs [its benefit]. These summary points require elaboration which this paper cannot accommodate. And Allāh knows best.

الفصل

Section

Question

And he (may Allāh have mercy on him) was asked:

The Questioner Said: Indeed, Allāh hears the supplication through the intermediary of Muḥammad (peace be upon him), for he is the means and the intermediary.

The Answer

He Replied:

Praise be to Allāh.

If he meant by that, that faith in Muḥammad, obedience to him, and sending prayers and peace upon him are a means for the servant regarding the acceptance of his supplication and the reward for his supplication, then he is truthful.

However, if he meant that Allāh does not answer anyone's supplication until it is raised [to Him] by a created being, or until one swears an oath by him [Muḥammad], or that the souls of the Prophets, without faith in them and obedience to them, and without their intercession, are [in themselves] a means for the answering of supplication—then he has certainly lied in that regard. And Allāh knows best.

الفصل

Section

Question

And Shaykh al-Islām (may Allāh Almighty have mercy on him) was asked:
Is it permissible to seek means through the Prophet or not?

Answer

He answered:

All praise is due to Allāh.

As for seeking means through faith in him, love for him, obedience to him, sending prayers and peace upon him, and through his supplication and intercession, and similar things which are from his actions or the actions of the servants commanded regarding him—this is legislated by the consensus of the Muslims. And the Companions used to seek means through him [i.e., through his supplication] during his lifetime, and after his death, they sought means through his uncle Al-'Abbās just as they used to seek means through him [during his life].

As for the statement of a person: 'O Allāh, I seek means to You through him,' the scholars have two opinions concerning this, just as they have two opinions regarding swearing an oath by him.

And the majority of the Imāms, like Mālik, Ash-Shāfi'i, and Abū Ḥanīfah, hold that it is not permissible to swear an oath by other than Him [Allāh], such as the Prophets and angels, nor is the oath considered valid by doing so, by the consensus of the scholars. And this is one of the two narrations from Aḥmad. The other narration [from Aḥmad] is that the oath sworn by him [the Prophet] specifically is valid, unlike [swearing by] others.

It is for this reason that Aḥmad said in his Mansik (book of Hajj rituals) which he wrote for his companion Al-Marwadhi: that one may seek means through the Prophet in one's supplication. However, others besides Aḥmad said: Indeed, this [type of tawassul] is swearing upon Allāh by him, and one does not swear upon Allāh by a created being. And Aḥmad, in one of the two narrations, permitted swearing the oath by him, and for that reason, he permitted seeking means through him.

However, the other narration from him is the view of the majority of scholars: that one does not swear an oath by him; therefore, one does not swear upon Allāh by him, just like [one does not swear by] the rest of the angels and Prophets. For indeed, we do not know of anyone among the Salaf and the Imāms who said that one swears upon Allāh by him, just as they did not say that one swears oaths by them [Prophets/angels] generally.

This is why Abū Muḥammad ibn ‘Abd As-Salām issued a ruling that one does not swear upon Allāh by any of the angels, Prophets, or others. However, it was mentioned to him that a ḥadīth was narrated from the Prophet concerning swearing an oath by him, so he said: ‘If the ḥadīth is authentic, it would be specific to him.’ And the aforementioned ḥadīth does not indicate [the permissibility of] swearing an oath by him.

And the Prophet has said: ‘Whoever is going to swear an oath, let him swear by Allāh or else remain silent.’ And he said: ‘Whoever swears an oath by other than Allāh has committed shirk.’

And supplication is worship, and worship is based upon divine ordinance and following [precedent], not upon personal desires and innovation.

And Allāh knows best.

الفصل

Section

And Shaykh al-Islām (may Allāh sanctify his soul) said:

In the name of Allāh, the Most Gracious, the Most Merciful.

All praise is for Allāh. We seek His help and His forgiveness, and we seek refuge in Allāh from the evils of our own souls and from the bad consequences of our deeds. Whomever Allāh guides, none can misguide, and whomever He leaves astray, none can guide. And I bear witness that there is no god worthy of worship except Allāh alone, He has no partner. And I bear witness that Muḥammad is His servant and His Messenger. He sent him with guidance and the religion of truth to make it prevail over all other religions, and sufficient is Allāh as a Witness. He sent him before the Hour as a bearer of good tidings and a warner, and a caller to Allāh by His permission, and a luminous lamp. So He guided by him from misguidance, gave sight by him from blindness, guided by him from error, and opened by him blind eyes, deaf ears, and sealed hearts. So he delivered the Message, fulfilled the trust, advised the Ummah, strove in the way of Allāh as he ought to have striven, and worshipped his Lord until certainty came to him from his Lord. May Allāh send blessings and abundant peace upon him and upon his family.

Thus, he differentiated between truth and falsehood, guidance and misguidance, right direction and error, the path of the people of Paradise and the path of the people of the Fire, and between His allies and His enemies. So, the lawful is what Allāh and His Messenger have made lawful, the forbidden is what Allāh and His Messenger have forbidden, and the religion is what Allāh and His Messenger have legislated.

And Allāh sent him to the two weighty creations: the jinn and humankind. So it is upon everyone to believe in him and what he came with, and to follow him inwardly and outwardly. Faith in him and following him is the way of Allāh, it is the religion of Allāh, it is the worship of Allāh, it is the obedience of Allāh, it is the path of the allies of Allāh, and it is the means of access which Allāh commanded His servants with in His statement, the Exalted: {O you who have believed, fear Allāh and seek the means of access [Al-Mā'idah: 35] to Him}. Seeking the means of access to Allāh only occurs for one who seeks means to Allāh through faith in Muḥammad and following him. This seeking means through faith in him and obedience to him is obligatory upon everyone, inwardly and outwardly, during the life of the Messenger of Allāh (peace be upon him) and after his death, in his presence and his absence. Seeking means through faith in him and obedience to him is not lifted from anyone among creation under any circumstance after the proof has been established against him, nor by any excuse from the excuses. There is no path to the honor of Allāh and His mercy, and salvation from His abasement and His punishment, except by seeking means through faith in him and obedience to him.

And he (peace be upon him) is the intercessor for the creation, the owner of the Praised Station which the first and the last will envy him for. He is the greatest of intercessors in rank and the highest of them in status with Allāh. Allāh the Exalted said about Mūsā: {And he was, in the sight of Allāh, distinguished} [Al-Aḥzāb: 69]. And He said about The Messiah: {distinguished in this world and the Hereafter} [Āl 'Imrān: 45]. And Muḥammad (peace be upon him) has a greater status than all the Prophets and Messengers. However, his intercession and supplication only benefit the one for whom the Messenger intercedes and supplicates. So whoever the Messenger supplicates for and intercedes for has sought means to Allāh through his intercession and supplication, just as his Companions used to seek means to Allāh through his supplication and intercession, and just as the people on the Day of Resurrection will seek means to Allāh, Blessed and Exalted is He, through his supplication and intercession, may Allāh send blessings and abundant peace upon him and his family.

The term *at-tawassul* (seeking means) in the common usage of the Companions was used by them in this sense [i.e., seeking his supplication/intercession]. Seeking means through his supplication and intercession is beneficial along with faith in him. As for without faith in him, then the disbelievers and hypocrites—the intercession of the intercessors will not avail them in the Hereafter.

For this reason, he was forbidden from seeking forgiveness for his uncle, his father, and others among the disbelievers, and he was forbidden from seeking forgiveness for the hypocrites, and it was said to him: {It is the same for them whether you ask forgiveness for them or do not ask forgiveness for them; never will Allāh forgive them [Al-Munāfiqūn: 6]. However, the disbelievers vary in levels of disbelief, just as the people of faith vary in levels of faith. Allāh the Exalted said: {Indeed, the postponing [of sacred months] is an increase in disbelief} [At-Tawbah: 37]. So if there is among the disbelievers one whose disbelief is lessened due to his support and aid [to the Prophet or Muslims], then his [the Prophet's] intercession benefits him in lessening the punishment for him, not in removing the punishment entirely. As in Ṣaḥīḥ Muslim from {Al-'Abbās ibn 'Abd al-Muṭṭalib that he said: I said, 'O Messenger of Allāh, have you benefited Abū Ṭālib in any way, for he used to protect you and get angry for your sake?' He said: 'Yes, he is in a shallow part of the Fire, and were it not for me, he would have been in the lowest depth of the Fire.'} And in another wording: {Indeed, Abū Ṭālib used to protect you, support you, and get angry for your sake. Did that benefit him?' He said: 'Yes, I found him in overwhelming depths of fire, so I brought him out to a shallow part.'} And in it [Muslim] from Abū Sa'īd that the Messenger of Allāh (peace be upon him), when his uncle Abū Ṭālib was mentioned in his presence, said: 'Perhaps my intercession will benefit him on the Day of Resurrection, so he will be placed in a shallow part of the Fire reaching his ankles, from which his brain will boil.' And he said: 'Indeed, the person with the lightest punishment among the people of the Fire is Abū Ṭālib; he will be wearing two sandals of fire from which his brain will boil.'

Likewise, his supplication for them may benefit them in that the punishment is not hastened upon them in this world, just as the Prophet (peace be upon him) used to narrate [the story of] a prophet from the prophets whom his people struck, and he was saying: 'O Allāh, forgive my people, for they do not know.' It is narrated that he supplicated with that, meaning: forgive them such that You do not hasten the punishment upon them in this world. Allāh the Exalted said:

{And if Allāh were to impose blame on the people for what they have earned, He would not leave upon the back of it [the earth] any creature, but He defers them for a specified term} [Fāṭir: 45].

Also, he might supplicate for some disbelievers that Allāh guide them or provide for them, and He guides them or provides for them. As he supplicated for the mother of Abū Hurayrah until Allāh guided her. And as he supplicated for [the tribe of] Daws, saying: 'O Allāh, guide Daws and bring them', so Allāh guided them. And as Abū Dāwūd narrated that he sought rain for some polytheists when they asked him to seek rain for them, so he sought rain for them. This was kindness from him towards them, by which he sought to soften their hearts, just as he used to soften their hearts through other means.

The Muslims have agreed that he (peace be upon him) is the greatest of creation in status with Allāh; no creature has a greater status with Allāh than his status, nor any intercession greater than his intercession. However, the supplication of the Prophets and their intercession are not of the same standing as faith in them and obedience to them. For faith in them and obedience to them necessitates the happiness of the Hereafter and salvation from punishment absolutely and generally. Everyone who dies as a believer in Allāh and His Messenger, obedient to Allāh and His Messenger, will definitely be among the people of happiness. And whoever dies as a disbeliever in what the Messenger brought will definitely be among the people of the Fire.

As for intercession and supplication, the benefit derived by the servants from them depends on conditions and has impediments. Intercession for the disbelievers for salvation from the Fire and seeking forgiveness for them after they have died upon disbelief does not benefit them—even if the intercessor is the greatest of intercessors in status. There is no intercessor greater than Muḥammad (peace be upon him), then The Close Friend Ibrāhīm. The Close Friend Ibrāhīm supplicated for his father and sought forgiveness for him, as Allāh the Exalted relates about him: {Our Lord, forgive me and my parents and the believers the Day the account is established} [Ibrāhīm: 41]. The Prophet (peace be upon him) had intended to seek forgiveness for Abū Ṭālib, following the example of Ibrāhīm, and some Muslims intended to seek forgiveness for some of their relatives, so Allāh the Exalted revealed: {It is not for the Prophet and those who have believed to ask forgiveness for the polytheists, even if they were relatives, after it has become clear to them that they are companions of Hellfire} [At-Tawbah: 113]. Then Allāh mentioned Ibrāhīm's excuse, saying: {And the request of forgiveness of Ibrāhīm for his father was only because of a promise he had made to him. But when it became clear to him that he was an enemy to Allāh, he disassociated himself from him. Indeed, Ibrāhīm was certainly compassionate and forbearing. And Allāh would not let a people stray after He has guided them until He makes clear to them what they should fear} [At-Tawbah: 114-115].

It is established in Ṣaḥīḥ al-Bukhārī from Abū Hurayrah from the Prophet (peace be upon him) that he said: {Ibrāhīm will meet his father Āzar on the Day of Resurrection, and upon Āzar's face will be darkness and dust. Ibrāhīm will say to him: 'Did I not tell you not to disobey me?' His father will say to him: 'Today I will not disobey you.' Ibrāhīm will say: 'O Lord, You promised me that You would not disgrace me on the Day they are resurrected, and what disgrace is greater

than [seeing] my estranged father?' Allāh, Mighty and Majestic, will say: 'Indeed, I have forbidden Paradise to the disbelievers.' Then it will be said: 'Look what is beneath your feet.' He will look, and there he is, a blood-stained hyena. It will be seized by its legs and thrown into the Fire.'} So this one [Āzar], since he died as a polytheist, the seeking of forgiveness by Ibrāhīm did not benefit him, despite his [Ibrāhīm's] great status and rank. Allāh the Exalted has said to the believers: {There has certainly been for you an excellent pattern in Ibrāhīm and those with him, when they said to their people, 'Indeed, we are disassociated from you and from whatever you worship other than Allāh. We have denied you, and there has appeared between us and you animosity and hatred forever until you believe in Allāh alone'—except for the saying of Ibrāhīm to his father, 'I will surely ask forgiveness for you, but I have no power to do anything for you from Allāh. Our Lord, upon You we have relied, and to You we have returned, and to You is the destination. Our Lord, make us not a trial for those who have disbelieved, and forgive us, our Lord. Indeed, it is You who is the Exalted in Might, the Wise.'} [Al-Mumtāḥanah: 4-5]. So Allāh the Exalted commanded the believers to emulate Ibrāhīm and those who followed him, except in Ibrāhīm's saying to his father, {'I will surely ask forgiveness for you'}, for indeed, Allāh does not forgive that partners be associated with Him.

Likewise, the Master of Intercessors, Muḥammad (peace be upon him). In Ṣaḥīḥ Muslim from Abū Hurayrah, the Prophet (peace be upon him) said: 'I sought permission from my Lord to seek forgiveness for my mother, but He did not permit me. And I sought permission from Him to visit her grave, and He permitted me.' And in another narration: The Prophet visited the grave of his mother, and he wept and made those around him weep. Then he said: 'I sought permission from my Lord to seek forgiveness for my mother, but He did not permit me. And I sought permission from Him to visit her grave, and He permitted me. So visit the graves, for they remind [you] of death.'} It is established from Anas in the Ṣaḥīḥ {that a man said: 'O Messenger of Allāh, where is my father?' He said: 'In the Fire.' When he turned away, he called him back and said: 'Indeed, my father and your father are in the Fire.'

It is also established in the Ṣaḥīḥ from Abū Hurayrah, when this verse was revealed: {And warn, [O Muḥammad], your closest kindred} [Ash-Shu'arā': 214], the Messenger of Allāh (peace be upon him) called Quraysh, and they gathered. He addressed them generally and specifically, saying: 'O Banī Ka'b ibn Lu'ayy, save yourselves from the Fire! O Banī Murrah ibn Ka'b, save yourselves from the Fire! O Banī 'Abd Shams, save yourselves from the Fire! O Banī 'Abd Manāf, save yourselves from the Fire! O Banī 'Abd al-Muṭṭalib, save yourselves from the Fire! O Fāṭimah, save yourself from the Fire! For indeed, I possess nothing for you from Allāh, except that you have kinship ties which I will uphold with their due connection.' And in a narration from him: 'O assembly of Quraysh, purchase yourselves from Allāh, for indeed I cannot avail you anything against Allāh! O Banī 'Abd al-Muṭṭalib, I cannot avail you anything against Allāh! O 'Abbās ibn 'Abd al-Muṭṭalib, I cannot avail you anything against Allāh! O Ṣāfiyyah—aunt of the Messenger of Allāh—I cannot avail you anything against Allāh! O Fāṭimah, daughter of the Messenger of Allāh, ask me for whatever you wish of my wealth, [but] I cannot avail you anything against Allāh!' And from 'Ā'ishah, when {And warn, [O Muḥammad], your closest kindred} was revealed, the Messenger of Allāh (peace be upon him) stood up and said: 'O Fāṭimah, daughter of

Muḥammad! O Ṣafīyyah, daughter of ‘Abd al-Muṭṭalib! I possess nothing for you from Allāh. Ask me for whatever you wish of my wealth.’

And from Abū Hurayrah, who said: The Messenger of Allāh (peace be upon him) stood among us one day delivering a sermon. He mentioned ill-gotten gains, emphasized its gravity, and magnified its affair. Then he said: ‘Let me not find any of you coming on the Day of Resurrection with a grunting camel on his neck, saying: ‘O Messenger of Allāh, aid me!’ So I will say: ‘I possess nothing for you; I have already conveyed [the message] to you.’ Let me not find any of you coming on the Day of Resurrection with a neighing horse on his neck, saying: ‘O Messenger of Allāh, aid me!’ So I will say: ‘I possess nothing for you; I have already conveyed [the message] to you.’ Let me not find any of you coming on the Day of Resurrection with a bleating sheep on his neck, saying: ‘O Messenger of Allāh, aid me!’ So I will say: ‘I possess nothing for you; I have already conveyed [the message] to you.’ Let me not find any of you coming on the Day of Resurrection with fluttering rags [stolen cloth] on his neck, saying: ‘O Messenger of Allāh, aid me!’ So I will say: ‘I possess nothing for you; I have already conveyed [the message] to you.’ Let me not find any of you coming on the Day of Resurrection with silent [treasure, gold/silver] on his neck, saying: ‘O Messenger of Allāh, aid me!’ So I will say: ‘I possess nothing for you; I have already conveyed [the message] to you.’ Both [Al-Bukhārī and Muslim] narrated it in the two Ṣaḥīḥs. Muslim added: ‘Let me not find any of you coming on the Day of Resurrection with a crying soul [enslaved person] on his neck, saying: ‘O Messenger of Allāh, aid me!’ So I will say: ‘I possess nothing for you; I have already conveyed [the message] to you.’ And in Al-Bukhārī from him, the Prophet (peace be upon him) said: ‘And let none of you come on the Day of Resurrection with a sheep he carries on his neck, bleating, saying: ‘O Muḥammad!’ So I will say: ‘I possess nothing for you; I have already conveyed [the message].’ And let none of you come with a camel he carries on his neck, grunting, saying: ‘O Muḥammad!’ So I will say: ‘I possess nothing for you; I have already conveyed [the message].’ His statement here (peace be upon him), ‘I possess nothing for you from Allāh,’ is like Ibrāhīm’s statement to his father: {‘I will surely ask forgiveness for you, but I have no power to do anything for you from Allāh’} [Al-Mumtaḥanah: 4].

As for his intercession and supplication for the believers, it is beneficial in this world and the Hereafter, by the agreement of the Muslims. Likewise, his intercession for the believers on the Day of Resurrection for the increase of reward and raising of ranks is agreed upon among the Muslims, although it has been said that some people of innovation deny it. As for his intercession for the sinners among his Ummah, it is agreed upon among the Companions, their Successors in righteousness, and all the Imāms of the Muslims, the four and others. Many people of innovation from the Khawārij, the Mu’tazilah, and the Zaydiyyah denied it. These [groups] said: Whoever enters the Fire will not exit from it, neither by intercession nor anything else. According to them, there is only one who enters Paradise and does not enter the Fire, and one who enters the Fire and does not enter Paradise; reward and punishment do not combine in a single person according to them. As for the Companions, their Successors in righteousness, and all the Imāms like the four and others, they affirm what has been transmitted through mass-narration in the authentic Hadiths from the Prophet (peace be upon him): that Allāh will bring out a people from the Fire after He has punished them as He willed to punish them. He will bring them out

through the intercession of Muḥammad (peace be upon him), He will bring out others through the intercession of others [besides him], and He will bring out a people without any intercession.

These deniers of intercession argued using His statement, the Exalted: {And fear a Day when no soul will suffice for another soul at all, nor will intercession be accepted from it, nor will compensation be taken from it} [Al-Baqarah: 48], and His statement: {nor will compensation be accepted from it, nor will intercession benefit it} [Al-Baqarah: 123], and His statement: {before there comes a Day in which there is no exchange and no friendship and no intercession} [Al-Baqarah: 254], and His statement: {For the wrongdoers there is no devoted friend and no intercessor who is obeyed} [Ghāfir: 18], and His statement: {So there will not benefit them the intercession of the intercessors} [Al-Muddaththir: 48].

The response of Ahl as-Sunnah is that this is intended to mean two things:

First: That it [intercession] does not benefit the polytheists, as Allāh the Exalted said in describing them: {‘What has caused you to enter Saqar [Hell]? They will say, ‘We were not of those who prayed, Nor did we used to feed the poor. And we used to engage in vain discourse with those who engaged [in it], And we used to deny the Day of Recompense, Until there came to us the certainty [death].’ So there will not benefit them the intercession of the intercessors} [Al-Muddaththir: 42-48]. For these, the benefit of the intercession of the intercessors was negated because they were disbelievers.

Second: That it is intended thereby to negate the [type of] intercession affirmed by the people of Shirk and those who resemble them among the people of innovation—from the People of the Book and Muslims—who assume that creation possesses such standing with Allāh that they can intercede with Him without His permission, just as people intercede with one another, and the one interceded with accepts the intercession of an intercessor due to his need for him, out of desire or fear, and just as a creature deals with another creature through exchange. The polytheists used to take intercessors besides Allāh from the angels, prophets, and righteous people, and they would fashion images of them and seek intercession through them, saying: ‘These are the special ones of Allāh, so we seek means to Allāh through their supplication and worship so that they may intercede for us,’ just as means are sought to kings through their special attendants because they are closer to the kings than others. They [these attendants] intercede with the kings without the kings’ permission, and one of them might intercede with the king regarding something he [the king] does not prefer, yet he needs to accept his intercession out of desire or fear.

Allāh denied this [type of] intercession. Allāh the Exalted said: {Who is it that can intercede with Him except by His permission?} [Al-Baqarah: 255]. And He said: {And how many angels there are in the heavens whose intercession will not avail at all except after Allāh has given permission for whom He wills and approves} [An-Najm: 26]. And He said concerning the angels: {And they say, ‘The Most Merciful has taken a son.’ Exalted is He! Rather, they are honored servants. They cannot precede Him in speech, and they act by His command. He knows what is [presently] before them and what will be after them, and they cannot intercede except for one whom He approves, and they, from fear of Him, are apprehensive} [Al-Anbiyā’: 26-28]. And He said: {Say, ‘Invoke those you claim besides Allāh.’ They do not possess an atom’s weight [of ability] in the heavens

or on the earth, and they do not have therein any share [of ownership], nor is there for Him from among them any supporter. And intercession does not benefit with Him except for one whom He permits} [Saba': 22-23]. And Allāh the Exalted said: {And they worship other than Allāh what neither harms them nor benefits them, and they say, 'These are our intercessors with Allāh.' Say, 'Do you inform Allāh of something He does not know in the heavens or on the earth?' Exalted is He and high above what they associate with Him} [Yūnus: 18]. And Allāh the Exalted said: {And warn by it [the Qur'ān] those who fear that they will be gathered before their Lord—for them besides Him will be no protector or intercessor—that they might fear Him} [Al-An'ām: 51]. And Allāh the Exalted said: {Allāh is the one who created the heavens and the earth and what is between them in six days; then He established Himself above the Throne. You have not besides Him any protector or intercessor. Then will you not remember?} [As-Sajdah: 4]. And Allāh the Exalted said: {And those whom they invoke besides Him do not possess [power of] intercession; but only those who testify to the truth [can intercede], and they know} [Az-Zukhruf: 86]. And Allāh the Exalted said: {And you have certainly come to Us alone as We created you the first time, and you have left whatever We bestowed upon you behind you. And We do not see with you your 'intercessors' whom you claimed that they were partners among you. It has [all] been severed between you, and lost from you is what you used to claim} [Al-An'ām: 94]. And Allāh the Exalted said: {Or have they taken other than Allāh as intercessors? Say, 'Even though they do not possess [power over] anything, nor do they reason?' Say, 'To Allāh belongs intercession entirely. To Him belongs the dominion of the heavens and the earth. Then to Him you will be returned.' And when Allāh is mentioned alone, the hearts of those who do not believe in the Hereafter shrink with aversion, but when those [worshipped] other than Him are mentioned, immediately they rejoice} [Az-Zumar: 43-45]. And Allāh the Exalted said: {And [all] voices will be stilled before the Most Merciful, so you will not hear except a whisper. That Day, intercession will not benefit except [for] one whom the Most Merciful has permitted and has approved for him speech [Tā-Hā: 108-109]. And the companion of Yāsīn said: {And why should I not} worship He who created me and to whom you will be returned? Should I take other than Him as deities? If the Most Merciful intends for me some adversity, their intercession will not avail me at all, nor can they save me. Indeed, I would then be in clear error. Indeed, I have believed in your Lord, so listen to me} [Yāsīn: 22-25].

So this intercession which the polytheists affirmed for the angels, prophets, and righteous people—to the extent that they fashioned images of them and said: 'Our seeking intercession through their images is seeking intercession through them,' and likewise they frequented their graves and said: 'We seek intercession through them after their death so that they may intercede for us with Allāh,' and they fashioned their images and worshipped them likewise—this [type of] intercession Allāh and His Messenger invalidated, condemned the polytheists for it, and declared them disbelievers because of it. Allāh the Exalted said concerning the people of Nūḥ: {And they said, 'Never leave your gods and never leave Wadd or Suwā' or Yaghūth and Ya'ūq and Nasr.' And they have already led many astray} [Nūḥ: 23-24]. Ibn 'Abbās and others said: These were righteous people among the people of Nūḥ. When they died, they devoted themselves to their graves, then they fashioned images of them and worshipped them. This is

well-known in the books of Tafsīr, Hadith, and others, like Al-Bukhārī and others.

The Prophet (peace be upon him) invalidated this, cut off its roots, and blocked its means, to the extent that he cursed those who took the graves of the prophets and the righteous as places of worship where prayer is performed, even if the one praying there does not seek intercession through them. He forbade praying towards graves, and he sent 'Alī ibn Abī Ṭālib and commanded him not to leave any elevated grave without leveling it, nor any image without obliterating and effacing it, and he cursed the image-makers. And from Abū al-Hayyāj al-Asadī: 'Alī ibn Abī Ṭālib said to me: 'Shall I not send you on the same mission the Messenger of Allāh (peace be upon him) sent me on? That you not leave any image without obliterating it, nor any elevated grave without leveling it.' And in another wording: 'nor any picture without obliterating it.' Narrated by Muslim.

الفصل

And The Term At-Tawassul (Seeking Means) May Be Intended To Mean Three Things

Two meanings are intended by it upon which there is agreement among the Muslims:

The first of them is the foundation of faith and Islām, which is seeking means through faith in him [the Prophet] and obedience to him.

The second is his supplication and intercession. This is also beneficial, and the one for whom he supplicated and interceded seeks means through it, by the agreement of the Muslims.

Whoever denies seeking means through him by either of these two meanings is a disbeliever, an apostate, who is called to repent. If he repents, [fine]; otherwise, he is executed as an apostate. However, seeking means through faith in him and obedience to him is the foundation of the religion, and this is known by necessity from the religion of Islām by the elite and the common folk. So whoever denies this meaning, his disbelief is evident to the elite and the common folk. As for his supplication and intercession, and the Muslims benefiting from that, whoever denies it is also a disbeliever. However, this [denial] is more hidden than the first. So whoever denies it out of ignorance should be informed of that; if he persists in his denial, he is an apostate. As for his supplication and intercession in this world, no one from the people of the Qiblah has denied it. As for intercession on the Day of Resurrection, the position of Ahl as-Sunnah wa al-Jamā'ah—who are the Companions, their Successors in righteousness, and all the Imāms of the Muslims, the four and others—is that he has intercessions on the Day of Resurrection, specific and general, and that he will intercede for whomever Allāh permits him to intercede for from his Ummah among the people of major sins. His intercession only benefits the people of Tawhīd, the believers; not the people of Shirk, even if the polytheist loved him and venerated him, his intercession would not save him from the Fire. Only Tawhīd and faith in him save from the Fire. This is why when Abū Ṭālib and others loved him but did not affirm the Tawhīd he came with, it was not possible for them to exit the Fire through his intercession or any other means.

In Ṣaḥīḥ al-Bukhārī from Abū Hurayrah, that he said: I said, 'O Messenger of Allāh, which people will be happiest with your intercession on the Day of Resurrection?' He said: 'The happiest of people with my intercession on the Day of Resurrection is the one who says Lā ilāha illā Allāh sincerely from his heart.' And from him in Ṣaḥīḥ Muslim, he said: The Messenger of Allāh (peace be upon him) said: 'Every Prophet has a supplication that is answered, and every Prophet hastened his supplication. But I have hidden my supplication as an intercession on the Day of Resurrection. It will reach, Allāh the Exalted willing, whoever from my Ummah dies not associating anything with Allāh.' And in the Sunan from 'Awf ibn Mālik, he said: The Messenger of Allāh said: 'An envoy came to me from

my Lord and gave me the choice between half of my Ummah entering Paradise and intercession. I chose intercession, and it is for whoever dies not associating anything with Allāh. And in another wording, he said: 'And whoever meets Allāh not associating anything with Him is included in my intercession.'

This foundation, which is Tawḥīd, is the foundation of the religion without which Allāh does not accept any religion from the first and the last. With it, Allāh sent the Messengers and revealed the Books, as Allāh the Exalted said: {And ask those We sent before you of Our messengers; did We make besides the Most Merciful deities to be worshipped?} [Az-Zukhruf: 45]. And Allāh the Exalted said: {And We sent not before you any messenger except that We revealed to him that, 'There is no deity except Me, so worship Me.'} [Al-Anbiyā': 25]. And Allāh the Exalted said: {And We certainly sent into every nation a messenger, [saying], 'Worship Allāh and avoid Ṭāghūt [false deities].'} And among them were those whom Allāh guided, and among them were those upon whom error was [deservedly] decreed} [An-Naḥl: 36]. Allāh, Mighty and Majestic, has mentioned about each of the Messengers that he began his call by saying to his people: {Worship Allāh; you have no deity other than Him} [Al-A'rāf: 59, 65, 73, 85; Hūd: 50, 61, 84; Al-Mu'minūn: 23, 32].

In the Musnad from Ibn 'Umar from the Prophet (peace be upon him) that he said: 'I was sent with the sword just before the Hour so that Allāh alone is worshipped, having no partner. My provision was placed under the shadow of my spear, and humiliation and belittlement were placed upon whoever opposes my command. And whoever resembles a people is one of them.'

The polytheists of Quraysh and others—about whose Shirk the Qur'an informed, whose blood and wealth the Prophet (peace be upon him) deemed permissible, whose womenfolk he took captive, and for whom he mandated the Fire—used to affirm that Allāh alone created the heavens and the earth, as He said: {And if you asked them, 'Who created the heavens and the earth?' they would surely say, 'Allāh.' Say, '[All] praise is [due] to Allāh!' But most of them do not know} [Luqmān: 25]. And He said: {And if you asked them, 'Who created the heavens and the earth and subjected the sun and the moon?' they would surely say, 'Allāh.' Then how are they deluded?} [Al-'Ankabūt: 61]. And He said: {Say, 'To whom belongs the earth and whoever is in it, if you should know?' They will say, 'To Allāh.' Say, 'Then will you not remember?' Say, 'Who is Lord of the seven heavens and Lord of the Great Throne?' They will say, '[They belong] to Allāh.' Say, 'Then will you not fear Him?' Say, 'In whose hand is the realm of all things—and He protects while none can protect against Him—if you should know?' They will say, '[All belongs] to Allāh.' Say, 'Then how are you deluded?' Rather, We have brought them the truth, and indeed they are liars. Allāh has not taken any son, nor has there ever been with Him any deity. [If there had been], then each deity would have taken what it created, and some of them would have sought supremacy over others. Exalted is Allāh above what they describe!} [Al-Mu'minūn: 84-91].

The polytheists who set up other deities with Him affirmed that their deities were created, but they took them as intercessors and sought nearness [to Allāh] through their worship, as Allāh the Exalted said: {And they worship other than Allāh what neither harms them nor benefits them, and they say, 'These are our intercessors with Allāh.' Say, 'Do you inform Allāh of something He does not

know in the heavens or on the earth?' Exalted is He and high above what they associate with Him} [Yūnus: 18]. And Allāh the Exalted said: {The revelation of the Book is from Allāh, the Exalted in Might, the Wise. Indeed, We have sent down to you the Book in truth, so worship Allāh, [being] sincere to Him in religion. Unquestionably, for Allāh is the pure religion. And those who take protectors besides Him [say], 'We only worship them that they may bring us nearer to Allāh in position.' Indeed, Allāh will judge between them concerning that over which they differ. Indeed, Allāh does not guide he who is a liar and [confirmed] disbeliever} [Az-Zumar: 1-3]. They used to say in their Talbiyah: 'Here I am at Your service, You have no partner, except a partner that belongs to You; You own him and whatever he owns.' Allāh the Exalted said: {He presents to you an example from yourselves. Do you have among those whom your right hands possess any partners in what We have provided for you so that you are equal therein [and] would fear them as your fear of one another [within your own group]? Thus do We detail the verses for a people who use reason. But those who wrong follow their [own] desires without knowledge. Then who will guide one whom Allāh has sent astray? And for them there are no helpers. So set your face toward the religion, inclining to truth. [Adhere to] the fiṭrah (natural disposition) of Allāh upon which He has created [all] people. No change should there be in the creation of Allāh. That is the correct religion, but most of the people do not know. [Be] turning back toward Him and fear Him and establish prayer and do not be of those who associate partners with Allāh [Or] of those who have divided their religion and become sects, every faction rejoicing in what it has} [Ar-Rūm: 28-32]. He, Glorified is He, clarified through the example He set forth for them that it is not appropriate to make His owned slave His partner. He said: {Do you have among those whom your right hands possess any partners in what We have provided for you so that you are equal therein}, such that one of you fears his slave as some of you fear others? If one of you is not pleased that his slave be his partner, how can you be pleased with this for yourselves [in relation to Allāh]? This is like when they used to say He has daughters, so Allāh the Exalted said: {And they attribute to Allāh what they dislike, and their tongues assert the lie that they will have the best [from Him]. Assuredly, they will have the Fire, and they will be hastened [into it]} [An-Nāhl: 62]. And Allāh the Exalted said: {And when one of them is informed of [the birth of] a female, his face becomes dark, and he suppresses grief. He hides himself from the people because of the ill of which he has been informed. Should he keep it in humiliation or bury it in the dust? Unquestionably, evil is what they decide. For those who do not believe in the Hereafter is the description of evil; and for Allāh is the highest description. And He is the Exalted in Might, the Wise} [An-Nāhl: 58-60].

The polytheists whom Allāh and His Messenger described with Shirk originally fall into two categories: the people of Nūh and the people of Ibrāhīm.

The people of Nūh: the origin of their Shirk was devotion at the graves of the righteous. Then they fashioned images of them, then they worshipped them.

The people of Ibrāhīm: the origin of their Shirk was the worship of the stars, the sun, and the moon.

Both of these [groups] worship the Jinn, for the devils may address them and assist them in some matters. They might believe they are worshipping the

angels, although in reality they are only worshipping the Jinn, for the Jinn are the ones who assist them and are pleased with their Shirk. Allāh the Exalted said: {And [mention] the Day He will gather them all and then say to the angels, 'Did these [people] used to worship you?' They will say, 'Exalted are You! You, [O Allāh], are our protector not them. Rather, they used to worship the jinn; most of them were believers in them.'} [Saba': 40-41]. The angels do not assist them in Shirk, neither in life nor in death, nor are they pleased with it. However, the devils may assist them and appear to them in the forms of humans; they see them with their eyes, and one [devil] says: 'I am Ibrāhīm,' 'I am the Messiah,' 'I am Muḥammad,' 'I am Al-Khidr,' 'I am Abū Bakr,' 'I am 'Umar,' 'I am 'Uthmān,' 'I am 'Alī,' 'I am Shaykh so-and-so.' Some of them might say about another: 'This is Prophet so-and-so,' or 'This is Al-Khidr,' while all of those are Jinn testifying for one another. The Jinn are like humans: among them are the disbeliever, the defiantly disobedient, and the disobedient, and among them is the ignorant worshipper. Among them are those who love a Shaykh, so one [jinn] assumes his form and says, 'I am so-and-so.' This might happen in a wilderness or a desolate place. He might give that person food and drink, or guide him on the way, or inform him of some occurring, unseen matters. That man then thinks that the soul of the deceased or living Shaykh did that. He might say: 'This is the secret of the Shaykh,' 'This is his subtle essence,' 'This is his reality,' or 'This is an angel who came in his form.' Whereas it is only a jinnī, for the angels do not assist in Shirk, falsehood, sin, and transgression. Allāh the Exalted said: {Say, 'Invoke those you have claimed besides Him; they do not possess [the power] for removal of adversity from you or [its] transfer.' Those whom they invoke seek means of access to their Lord, [striving as to] which of them would be nearest, and they hope for His mercy and fear His punishment. Indeed, the punishment of your Lord is ever feared} [Al-Isrā': 56-57]. A group from the Salaf said: There were people who used to supplicate to the angels and the prophets, like 'Uzayr and the Messiah. So Allāh the Exalted clarified that the angels and prophets are servants of Allāh, just as those who worship them are servants of Allāh, and He clarified that they hope for His mercy, fear His punishment, and seek nearness to Him, just as all His other righteous servants do.

The polytheists among these might say: 'We seek intercession through them,' meaning, we ask the angels and prophets to intercede. 'So when we come to the grave of one of them, we ask him to intercede for us. When we fashion his image—and images are either sculpted or drawn, like those the Christians depict in their churches—they say: Our purpose with these images is to remember their owners and their lives, and we address these images, but our intention is to address their owners so they may intercede for us with Allāh.' So one of them says: 'O my master so-and-so,' or 'O my master Jirjis (George) or Buṭrus (Peter),' or 'O my lady, the compassionate Maryam,' or 'O my master Al-Khalil (Ibrāhīm) or Mūsā ibn 'Imrān,' or others, 'Intercede for me with your Lord.' They might address the deceased at his grave: 'Ask your Lord for me.' Or they address the living while he is absent, just as they would address him if he were present and alive. They recite poems in which one says: 'O my master so-and-so, I am under your protection, I am in your vicinity, intercede for me with Allāh, ask Allāh for us that He grant us victory over our enemy, ask Allāh to relieve us from this hardship, I complain to you of such-and-such, so ask Allāh to relieve this distress.' Or one says: 'Ask Allāh to forgive me.'

Among them are those who misinterpret His statement, the Exalted: {And if, when they wronged themselves, they had come to you, [O Muḥammad], and asked forgiveness of Allāh and the Messenger had asked forgiveness for them, they would have found Allāh Accepting of repentance and Merciful} [An-Nisā': 64]. They say: 'If we ask him for forgiveness after his death, we are like those Companions who asked for forgiveness [during his life].' By doing so, they oppose the consensus of the Companions, their Successors in righteousness, and all other Muslims. For not a single one of them ever asked the Prophet (peace be upon him) after his death to intercede for him, nor asked him for anything, nor did any of the Imāms of the Muslims mention this in their books. It was only mentioned by some later jurists, who narrated a fabricated story attributed to Mālik (may Allāh be pleased with him), which will be mentioned and discussed in detail later, Allāh the Exalted willing.

These types of addressing the angels, prophets, and righteous after their death, at their graves and in their absence, and addressing their images—with the meaning of seeking intercession from them—is part of a religion that Allāh did not legislate, nor did He send a messenger with it, nor did He reveal a book with it. It is neither obligatory nor recommended by the agreement of the Muslims. None of the Companions or their Successors in righteousness did this, nor did any Imām from the Imāms of the Muslims command it. Even if this is done by many people who possess [some] worship and asceticism, and they narrate stories and dreams concerning it, this is all from Satan. Among them are those who compose poems supplicating to the deceased, seeking intercession through him, and seeking aid, or mention this within praises of the prophets and the righteous. All of this is not legislated, neither obligatory nor recommended, by the agreement of the Imāms of the Muslims. Whoever worships through an act of worship that is neither obligatory nor recommended, while believing it to be obligatory or recommended, is astray, an innovator practicing an evil innovation, not a good innovation, by the agreement of the Imāms of the religion. For Allāh is only worshipped through what is obligatory or recommended. Many people mention benefits and advantages in these types of Shirk and argue for them with proofs based on opinion, personal taste, imitation, dreams, and the like.

The response to these people is twofold:

First: Argumentation using the text [Qur'ān and Sunnah] and consensus.

Second: Analogy, personal taste, and consideration by clarifying the corruption therein, for its corruption outweighs any perceived benefit.

As for the first: It is known by necessity and mass transmission from the religion of Islām, and by the consensus of the Salaf of the Ummah and its Imāms, that this [seeking from the dead/absent] is neither obligatory nor recommended. It is known that the Prophet (peace be upon him), nor indeed any of the prophets before him, did not legislate for people to supplicate to the angels, prophets, and righteous, nor to seek intercession through them, neither after their death nor in their absence. So no one says: 'O angels of Allāh, intercede for me with Allāh! Ask Allāh for us that He grant us victory, or provide for us, or guide us.' Likewise, one does not say to those prophets and righteous who have died: 'O Prophet of Allāh! O Messenger of Allāh! Supplicate to Allāh for me! Ask Allāh for me! Seek forgiveness from Allāh for me! Ask Allāh for me that He forgive me, or guide me,

or grant me victory, or grant me well-being.' Nor does one say: 'I complain to you of my sins,' or 'my lack of provision,' or 'the dominance of the enemy over me,' or 'I complain to you about so-and-so who wronged me.' Nor does one say: 'I am under your protection, I am your guest, I am your neighbor,' or 'You grant protection to whoever seeks your protection,' or 'You are the best refuge sought.' Nor does anyone write a note and hang it at the graves, nor does anyone write a petition stating that he has sought the protection of so-and-so and take the petition to someone who acts upon such petitions, and similar practices done by the people of innovation from the People of the Book and the Muslims, as the Christians do in their churches, and as the innovators among Muslims do at the graves of prophets and righteous people, or in their absence.

This is something known by necessity from the religion of Islām, by mass-transmitted reports, and by the consensus of the Muslims, that the Prophet (peace be upon him) did not legislate this for his Ummah. Likewise, the prophets before him did not legislate any of that. Indeed, the People of the Book do not possess any narration from the prophets regarding this, just as the Muslims do not possess any narration from their Prophet regarding this. None of the Companions of their Prophet nor their Successors in righteousness did this, nor did any of the Imāms of the Muslims deem it recommended, neither the four Imāms nor others. None of the Imāms mentioned, neither in the rites of Hajj nor elsewhere, that it is recommended for anyone to ask the Prophet (peace be upon him) at his grave to intercede for him, or to supplicate for his Ummah, or to complain to him about the calamities of the world and religion that have befallen his Ummah. His Companions were afflicted with various types of trials after his death: sometimes drought, sometimes lack of provision, sometimes fear and the strength of the enemy, sometimes sins and acts of disobedience. Not a single one of them would come to the grave of the Messenger (peace be upon him), nor the grave of Al-Khalil (Ibrāhīm), nor the grave of any of the prophets and say: 'We complain to you of the drought of the time,' or 'the strength of the enemy,' or 'the abundance of sins.' Nor would they say: 'Ask Allāh for us or for your Ummah that He provide for them, or grant them victory, or forgive them.' Rather, this and similar things are among the newly invented innovations which none of the Imāms of the Muslims deemed recommended. Therefore, they are neither obligatory nor recommended, by the agreement of the Imāms of the Muslims.

Every innovation that is neither obligatory nor recommended is an evil innovation and misguidance, by the agreement of the Muslims. Whoever says about some innovations that they are good innovations only means that if there is legislative evidence that it is recommended. As for what is neither recommended nor obligatory, no Muslim says it is among the good deeds through which one draws near to Allāh. Whoever draws near to Allāh through something that is not among the good deeds commanded—either by obligation or recommendation—is astray, following Satan, and his path is the path of Satan. As 'Abdullāh ibn Mas'ūd said: The Messenger of Allāh (peace be upon him) drew a line for us, and drew lines to its right and left. Then he said: 'This is the path of Allāh, and these are paths; upon every path among them is a devil calling to it.' Then he recited: {And, [moreover], this is My path, which is straight, so follow it; and do not follow [other] ways, for you will be separated from His way} [Al-An'ām: 153].

This is a comprehensive principle which everyone who believes in Allāh and His Messenger must follow. One should not oppose the known Sunnah and the way of the first forerunners among the Emigrants and the Helpers and those who followed them in righteousness by following someone who opposes the Sunnah and the early consensus. Especially when he has no Imām from the Imāms of the Muslims supporting his innovation, nor any mujtahid whose opinion is relied upon in religion, nor anyone whose opinion is considered in matters of consensus and disagreement. Consensus is not broken by his opposition, nor does consensus depend on his agreement. Even if it were assumed that a knowledgeable mujtahid disputed this, he would be refuted by the established mutawātir Sunnah and the agreement of the Imāms before him. So how [much weaker is the case] when the disputant is not among the mujtahidīn, nor does he have any legislative evidence, but rather follows someone who speaks about religion without knowledge and argues about Allāh without knowledge, guidance, or an illuminating book?

Indeed, the Prophet (peace be upon him), besides not legislating this [seeking from the dead/absent]—so it is neither obligatory nor recommended—actually forbade it and forbade what leads to it. Just as he forbade taking the graves of prophets and righteous people as places of worship. In Ṣaḥīḥ Muslim from Jundub ibn ‘Abdullāh, the Prophet (peace be upon him) said five days before he died: ‘Indeed, those before you used to take graves as places of worship. Beware! Do not take graves as places of worship, for I forbid you from that.’ And in the two Ṣaḥīḥs from ‘Ā’ishah, the Prophet (peace be upon him) said before his death: ‘May Allāh curse the Jews and Christians; they took the graves of their prophets as places of worship’—warning against what they did. ‘Ā’ishah said: ‘Were it not for that, his grave would have been made prominent, but he disliked that it be taken as a place of worship.’ Taking a place as a masjid means taking it for the five daily prayers and others, just as mosques are built for that purpose. A place taken as a masjid is intended for the worship of Allāh and supplicating to Him, not supplicating to the created beings. So he (peace be upon him) forbade taking their graves as masājid with the intention of praying therein, as mosques are intended, even if the one intending that only intends to worship Allāh alone. Because that is a means [to Shirk], unless they intend the mosque for the sake of the occupant of the grave, supplicating to him, supplicating through him, or supplicating near him. So the Messenger of Allāh (peace be upon him) forbade taking this place for the worship of Allāh alone, lest it be taken as a means to associating partners with Allāh.

An action, if it leads to corruption and does not contain an outweighing benefit, is forbidden. Just as he forbade prayer during the three [prohibited] times due to the outweighing corruption therein: namely, resembling the polytheists, which leads to Shirk. And there is no outweighing benefit in intending to pray during those times, due to the possibility of voluntary prayer at other times. This is why the scholars disputed regarding prayers that have a reason; many of them permitted them during these times, and this is the stronger of the two scholarly opinions. Because when a prohibition is for blocking the means, it is permitted for an outweighing benefit. Performing prayers with reasons is needed during these times and is missed if not performed then, so its benefit is lost. Thus, it was permitted due to the outweighing benefit therein; unlike what has no reason, for it can be performed at another time, so no outweighing benefit is lost by

prohibiting it, and it contains corruption that necessitates its prohibition.

If his prohibition of prayer during these times was to block the means to Shirk, lest it lead to prostrating to the sun, supplicating to it, and asking from it—as done by the worshippers of the sun, moon, and stars who supplicate to them and ask from them—then it is known that supplicating to the sun and prostrating to it is forbidden in itself with a greater prohibition than the prayer which he forbade lest it lead to supplicating to the stars. Likewise, when he forbade taking the graves of prophets and righteous people as places of worship—thus forbidding intending them for prayer near them, lest it lead to supplicating to them and prostrating to them—then supplicating to them and prostrating to them is more greatly forbidden than taking their graves as places of worship.

For this reason, visiting the graves of Muslims is of two types: a legislated visit and an innovated visit.

The legislated visit is when the visitor's intention is to supplicate for the deceased, just as the intention of praying the funeral prayer over him is to supplicate for him. Standing at his grave is of the same category as praying over him. Allāh the Exalted said regarding the hypocrites: {And do not pray [the funeral prayer] over any of them who has died—ever—nor stand at his grave} [At-Tawbah: 84]. He forbade His Prophet from praying over them and standing at their graves because they disbelieved in Allāh and His Messenger and died while they were disbelievers. Since He forbade this and that for this reason, which is disbelief, this indicates the negation of this prohibition when this reason is absent. His singling them out for the prohibition indicates that prayer is performed over others [i.e., believers] and one stands at their graves, for if this were not legislated for anyone, they would not have been singled out for the prohibition, nor would it have been reasoned with their disbelief. This is why praying over the deceased believers and standing at their graves is from the *mutawātir* Sunnah. The Prophet (peace be upon him) used to pray over the deceased Muslims and legislated that for his Ummah. When a man from his Ummah was buried, he would stand at his grave and say: 'Ask for steadfastness for him, for he is being questioned now.' Narrated by Abū Dāwūd and others. He used to visit the graves of the people of Al-Baqī' and the martyrs at Uḥud, and he taught his Companions, when they visited graves, that one of them should say: 'Peace be upon you, O dwellers of the dwellings from the believers and the Muslims. And indeed we, Allāh the Exalted willing, shall follow you. May Allāh have mercy on those who have gone ahead of us and you, and those who are to follow. We ask Allāh for well-being for us and for you. O Allāh, do not deprive us of their reward, and do not put us to trial after them.' And in Ṣaḥīḥ Muslim from Abū Hurayrah (may Allāh be pleased with him) that the Messenger of Allāh (peace be upon him) went out to the graveyard and said: 'Peace be upon you, dwelling of a believing people. And indeed we, Allāh willing, shall follow you.' The Hadiths regarding this are authentic and well-known. So this visit to the graves of the believers, its purpose is to supplicate for them. This is different from the shared visit which is permissible for the graves of disbelievers, as established in Ṣaḥīḥ Muslim, Abū Dāwūd, An-Nasā'ī, and Ibn Mājah from Abū Hurayrah that he said: The Messenger of Allāh (peace be upon him) came to the grave of his mother, and he wept and made those around him weep. Then he said: 'I sought permission from my Lord to seek forgiveness for

her, but He did not permit me. So I sought permission from Him to visit her grave, and He permitted me. So visit the graves, for they remind you of the Hereafter.' So this visit, which benefits in reminding of death, is legislated even if the buried person is a disbeliever, unlike the visit intended for supplicating for the deceased, for that is only legislated for believers.

As for the innovated visit, it is what is intended for asking needs from the deceased, or asking him for supplication and intercession, or intending to supplicate at his grave due to the intender's assumption that this makes the supplication more likely to be answered. Visiting for any of these purposes is an innovation; the Prophet (peace be upon him) did not legislate it, nor did the Companions do it, neither at the grave of the Prophet (peace be upon him) nor at any other. It is of the category of Shirk and the causes of Shirk.

If one intended to pray at the graves of prophets and righteous people without intending to supplicate to them or supplicate near them, such as taking their graves as places of worship, that would be forbidden, prohibited, and its perpetrator would be exposing himself to the anger of Allāh and His curse, as the Prophet (peace be upon him) said: 'Allāh's anger became severe upon a people who took the graves of their prophets as places of worship.' And he said: 'May Allāh fight the Jews and Christians; they took the graves of their prophets as places of worship'—warning against what they did. And he said: 'Indeed, those before you used to take graves as places of worship. Beware! Do not take graves as places of worship, for I forbid you from that.' If this is forbidden and a cause for the Lord's wrath and curse, then how [much worse is the case] of one who intends to supplicate to the deceased, and supplicate near him and through him, believing that this is among the causes for supplications being answered, requests being granted, and needs being fulfilled? This was the first cause of Shirk among the people of Nūḥ and idol worship among people. Ibn 'Abbās said: There were ten generations between Ādam and Nūḥ, all upon Islām. Then Shirk appeared due to the veneration of the graves of their righteous ones. It has been widely reported from Ibn 'Abbās and others in Ṣaḥīḥ al-Bukhārī, and in the books of Tafsīr and stories of the prophets, regarding His statement, the Exalted: {And they said, 'Never leave your gods and never leave Wadd or Suwā' or Yaghūth and Ya'ūq and Nasr'} [Nūḥ: 23], that these were righteous people among the people of Nūḥ. When they died, they devoted themselves to their graves, then they fashioned images of them and worshipped them. Ibn 'Abbās said: Then these idols spread among the tribes of the Arabs.

Some atheistic philosophers introduced another element to Shirk, mentioning it in relation to visiting graves, as mentioned by Ibn Sinā (Avicenna) and those who took from him, like the author of *al-kutub al-madnūn bihā* [the books withheld from the unworthy] and others. They mentioned the meaning of intercession according to their principles. For they do not affirm that Allāh created the heavens and the earth in six days, nor that He knows particulars, hears the voices of His servants, or answers their supplications. So, the intercession of prophets and righteous people, according to their principles, is not as the people of faith know it—that it is a supplication made by a righteous man which Allāh answers. Just as the cause of rain falling through their seeking rain is not, according to them, the answering of their supplication. Rather, they claim that the effector in the events of the world is psychic powers, or celestial movements, or natural forces. They say: When a person loves a righteous man

who has died, especially if he visits his grave, his soul achieves a connection with the soul of that deceased. Then, from what emanates onto that departed soul from the Active Intellect—according to them—or the Celestial Soul, it emanates onto this visiting, interceding soul, without Allāh knowing anything of that—indeed, the soul being interceded with might not even know about it. They compared this to the sun: when a mirror faces it, light from the sun emanates onto the mirror. Then, if another mirror faces that mirror, [light] emanates onto it from that mirror. And if a wall or water faces that mirror, light emanates onto it from that mirror's reflection. This is how intercession is according to them, and in this way the visitor benefits, according to them. This view contains types of disbelief that are not hidden from one who reflects upon it.

There is no doubt that near idols, occurrences involving devils, their speech, and their actions take place, which are among the causes of the misguidance of the children of Ādam. Making graves into idols is the origin of Shirk. This is why near graves, some people experience hearing speech, seeing a figure, or witnessing strange occurrences, which they assume are from the deceased. It might actually be from the Jinn and devils. For example, one might see the grave split open, the deceased emerge, speak to him, and embrace him. This is seen at the graves of prophets and others, but it is only a devil. For the devil can take the form of humans, and one [devil] might claim, 'I am Prophet so-and-so,' or 'Shaykh so-and-so,' while being a liar in that. In this subject, there are incidents too numerous to mention in this space; they are very many. The ignorant person thinks that what he saw emerge from the grave and embrace or speak to him is the buried person—the prophet, the righteous man, or someone else. But the great believer knows it is a devil. This becomes clear through several means:

First: Reciting Āyat al-Kursī [Al-Baqarah: 255] with sincerity. When he recites it, that figure disappears, sinks into the earth, or becomes hidden. If it were a righteous man, an angel, or a believing jinnī, Āyat al-Kursī would not harm it. It only harms the devils, as established in the Ṣaḥīḥ from the Hadith of Abū Hurayrah, when the jinnī said to him: 'Recite Āyat al-Kursī when you go to your bed, for there will remain upon you a guardian from Allāh, and no devil will approach you until you wake up.' The Prophet (peace be upon him) said: 'He told you the truth, though he is a liar.'

Among them [means of discernment]: Seeking refuge in Allāh from the devils.

Among them: Seeking refuge through the legislated protective words. For the devils used to confront the prophets during their lives, wanting to harm them and corrupt their worship. Just as the Jinn came to the Prophet (peace be upon him) with a flame of fire wanting to burn him, so Jibrīl came to him with the well-known protective words contained in the Hadith narrated from Abū at-Tayyāḥ, who said: A man asked 'Abd ar-Raḥmān ibn Ḥabīsh—who was an old Shaykh who had met the Prophet (peace be upon him)—'What did the Messenger of Allāh (peace be upon him) do when the devils plotted against him?' He said: 'They descended upon him from the mountain passes and valleys, and among them was a devil with a flame of fire wanting to burn the Messenger of Allāh (peace be upon him) with it.' He said: 'The Messenger of Allāh (peace be upon him) became frightened. Jibrīl (peace be upon him) came to him and said: 'O Muḥammad, say!' He asked: 'What should I say?' He said: 'Say: I seek refuge in the

perfect words of Allāh, which neither the righteous nor the wicked can overcome, from the evil of what He created, brought into existence, and fashioned, and from the evil of what descends from the sky, and from the evil of what ascends therein, and from the evil of what emerges from the earth, and from the evil of what descends therein, and from the evil of the trials of the night and day, and from the evil of every visitor who comes visiting, except for a visitor who comes with good, O Most Merciful.' He said: Their fire was extinguished, and Allāh, Mighty and Majestic, defeated them.'

It is established in the two Ṣaḥīḥs from Abū Hurayrah that he said: The Messenger of Allāh (peace be upon him) said: 'Indeed, an 'Ifrit from the Jinn came rushing at me last night to interrupt my prayer, but Allāh, Mighty and Majestic, gave me power over him, so I seized him. I wanted to take him and tie him to one of the pillars of the mosque so that you could wake up and look at him. Then I remembered the statement of Sulaymān (peace be upon him): {My Lord, forgive me and grant me a kingdom such as will not belong to anyone after me} [Ṣād: 35]. So Allāh the Exalted turned him back, humiliated.' And from 'Ā'ishah that the Prophet (peace be upon him) was praying and Satan came to him. He (peace be upon him) seized him, threw him down, and choked him. The Messenger of Allāh (peace be upon him) said: 'Until I felt the coldness of his tongue on my hand. Were it not for the supplication of Sulaymān, he would have woken up tied up for people to see.' Narrated by An-Nasā'ī, and its chain meets the condition of Al-Bukhārī, as mentioned by Abū 'Abd Allāh al-Maqdisī in his Mukhtārāh, which is better than Ṣaḥīḥ al-Ḥākim. And from Abū Sa'īd al-Khudrī that the Messenger of Allāh (peace be upon him) was praying the morning prayer, and he [Abū Sa'īd] was behind him. His recitation became confused. When he finished his prayer, he said: 'If only you had seen me and Iblīs! I reached out with my hand and kept choking him until I felt the coldness of his saliva between these two fingers of mine—the thumb and the one next to it. Were it not for the supplication of my brother Sulaymān, he would have woken up tied to one of the pillars of the mosque for the children of Madinah to play with. So whoever is able, let him not allow anyone to come between him and the Qiblah.' Narrated by Imām Aḥmad in his Musnad and Abū Dāwūd in his Sunan. And in Ṣaḥīḥ Muslim from Abū ad-Dardā' that he said: The Messenger of Allāh (peace be upon him) stood up to pray, and we heard him say: 'I seek refuge in Allāh from you.' Then he said: 'I curse you with the curse of Allāh,' three times, and stretched out his hand as if taking something. When he finished his prayer, we said: 'O Messenger of Allāh, we heard you say something in the prayer we never heard you say before, and we saw you stretch out your hand.' He said: 'Indeed, the enemy of Allāh, Iblīs, came with a fiery flame to place it in my face. So I said: 'I seek refuge in Allāh from you,' three times. Then I said: 'I curse you with the complete curse of Allāh,' and he retreated. Then I wanted to seize him, and were it not for the supplication of our brother Sulaymān, he would have woken up tied up for the children of Madinah to play with.'

If the devils come to the Prophets (peace be upon them) to harm them and corrupt their worship, and Allāh the Exalted repels them through the means He supports the Prophets with—such as supplication, remembrance, worship, and striving with the hand—then how [much more vulnerable is] one who is below the rank of the Prophets? The Prophet (peace be upon him) suppressed the devils of humankind and Jinn through the various kinds of knowledge and

actions with which Allāh the Exalted supported him, the greatest of which are prayer and striving. Most of the Hadiths of the Prophet (peace be upon him) concern prayer and striving. Whoever follows the Prophets, Allāh, Glorified is He, grants him victory with the same means He granted victory to the Prophets. As for one who innovates a religion they did not legislate, abandoning what they commanded of worshipping Allāh alone without partner and following His Prophet in what he legislated for his Ummah, and innovates extremism regarding the prophets and the righteous and Shirk through them, then this person is played with by the devils. Allāh the Exalted said: {Indeed, he has no authority over those who have believed and rely upon their Lord. His authority is only over those who take him as an ally and those who through him associate others with Allāh} [An-Naḥl: 99-100]. And Allāh the Exalted said: {Indeed, My servants—no authority will you have over them, except those who follow you of the deviators} [Al-Hijr: 42].

Among them [means of discernment]: That the seer supplicates to his Lord, Blessed and Exalted is He, regarding that, asking Him to clarify the situation for him.

Among them: That he says to that figure: ‘Are you so-and-so?’ and adjures him with solemn oaths and recites over him the decisive verses of the Qur’ān, and other such means that harm the devils.

This is just as many worshippers see the Ka’bah circumambulating them, or see a great throne with a great figure upon it, or see figures ascending and descending, thinking they are angels and thinking that figure is Allāh—Exalted and Holy is He—while it is actually a devil. This incident has happened to more than one person. Among them were those whom Allāh protected and who recognized it was the devil, like Shaykh ‘Abd al-Qādir in his famous story, where he said: ‘I was once engaged in worship when I saw a great throne with light upon it. It said to me: ‘O ‘Abd al-Qādir, I am your Lord, and I have made lawful for you what I forbade for others.’ He said: So I said to it: ‘Are you Allāh, besides Whom there is no other god? Be gone, O enemy of Allāh!’ He said: Then that light tore apart and became darkness, and it said: ‘O ‘Abd al-Qādir, you have been saved from me by your understanding of your religion, your knowledge, and your experiences in your spiritual states. I have indeed tempted seventy men with this incident.’ He was asked: ‘How did you know it was the devil?’ He said: By its saying to me, ‘I have made lawful for you what I forbade for others,’ and I knew that the Shari’ah of Muḥammad (peace be upon him) cannot be abrogated nor changed. And because it said, ‘I am your Lord,’ but could not say, ‘I am Allāh, besides Whom there is no other god.’

Among these people are those who believed that what was seen was Allāh, and he and his companions came to believe that they see Allāh the Exalted in a state of wakefulness. Their basis was what they witnessed. They are truthful in what they report, but they did not know that it was the devil. This has occurred frequently to groups of ignorant worshippers; one of them thinks he sees Allāh the Exalted with his own eyes in this world because many of them saw what they thought was Allāh, but it was only a devil. Many of them saw someone they thought was a prophet, a righteous man, or Al-Khidr, but it was a devil. It is established in the Ṣaḥīḥ from the Prophet (peace be upon him) that he said: ‘Whoever sees me in a dream has indeed seen me truly, for the devil cannot

assume my form.' This applies to seeing in a dream, because visions in dreams can be true or from the devil, so Allāh prevented him [the devil] from assuming his form in dreams. As for wakefulness, no one sees him [the Prophet] with his own eyes in this world. So whoever thinks that what was seen [in wakefulness] was the deceased has only been misled by his ignorance. This is why nothing like this happened to any of the Companions or their Successors in righteousness.

Some who saw this—or believed someone who said he saw it—came to believe that a single person can be in two places at the same time, thus contradicting sound reason. Among them are those who say: 'This is the subtle essence of that seen person,' or 'This is his spirituality,' or 'This is his meaning taking shape,' not knowing that it is a jinnī who took his form. Among them are those who think it is an angel. An angel is distinguished from a jinnī by many things. Among the Jinn are disbelievers, the defiantly disobedient, and the ignorant, and among them are believers who follow Muḥammad (peace be upon him) in submission. So many who did not know that these were Jinn and devils assumed they were angels. Likewise, those who supplicate to the stars and other idols—a spirit descends upon one of them, who says it is the spirituality of the stars. Some of them think it is from the angels, whereas it is only from the Jinn and devils misleading the polytheists.

The devils ally themselves with those who do what they love of Shirk, defiant disobedience, and sin. Sometimes they inform him of some unseen matters so he can reveal them. Sometimes they harm whomever he wants harmed through killing, causing illness, and the like. Sometimes they bring him humans he desires. Sometimes they steal for him what they steal from people's wealth—cash, food, clothes, and other things—so he believes it is from the miracles of the saints, whereas it is actually stolen. Sometimes they carry him in the air and take him to a distant place. Among them are those they take to Makkah on the afternoon of 'Arafah and bring them back, and this person believes it to be a miracle, even though he did not perform the Hajj of the Muslims: he did not enter iḥrām, nor recite the Talbiyah, nor circumambulate the House, nor [perform sa'y] between Aṣ-Ṣafā and Al-Marwah. It is known that this is among the greatest forms of misguidance. Among them are those who go to Makkah to circumambulate the House without performing a legislated 'Umrah, so they do not enter iḥrām when passing the miqāt. It is known that whoever intends a rite in Makkah is not permitted to pass the miqāt except in iḥrām. Even if he intended it for trade, visiting a relative, or seeking knowledge, he is also commanded to enter iḥrām from the miqāt. Is that obligatory or recommended? There are two famous opinions among the scholars. This is a vast topic. From it stems magic and soothsaying. Discussion on this has been elaborated elsewhere.

Among the polytheists, idol worshippers, and those who resemble them from the Christians and innovators of this Ummah, there are stories regarding this that are too long to describe. For there is no one who habitually supplicates to the dead and seeks aid from him—whether a prophet or not—except that something has reached him concerning what was among the causes of his misguidance. Just as those who supplicate to them in their absence and seek aid from them see someone who is in their form, or they think he is in their form, who says, 'I am so-and-so,' speaks to them, and fulfills some of their needs. They then think that the deceased being sought aid from is the one who spoke to them and fulfilled their request, whereas it is only from the Jinn and devils.

Among them are those who say it is an angel from the angels, but the angels do not assist the polytheists; rather, they are devils who have led them astray from the path of Allāh. At the places of Shirk, there are incidents and stories known to those who are there and those to whom they occurred, which are too long to describe.

The people of ignorance regarding this fall into two types: one type denies all of it, and another type believes it to be miracles of the allies of Allāh. The first type says: 'This is merely imagination in their minds with no external reality.' When they say this to group after group, then someone who sees that and witnesses it existing, or it becomes mass-transmitted to him from those who saw it existing externally, and he is informed of it by someone whose truthfulness is not doubted, this becomes one of the greatest reasons for the steadfastness of these polytheistic, innovating observers of that, and those who know of it through truthful reports. Then these deniers, when they witness some of it, submit to the one to whom it occurred, yield to him, and believe him to be one of the allies of Allāh, despite knowing that he does not perform the obligatory duties of Allāh, not even the five daily prayers, nor does he avoid the prohibitions of Allāh, neither immoralities nor injustice. Rather, he may be among the furthest people from faith and piety with which Allāh described His allies in His statement, the Exalted: {Unquestionably, [for] the allies of Allāh there will be no fear concerning them, nor will they grieve. Those who believed and were fearing Allāh} [Yūnus: 62-63]. So they see someone who is among the furthest people from faith and piety possessing extraordinary unveilings and actions which they believe are from the miracles of the pious allies of Allāh. Among them are those who apostatize from Islām and turn back on their heels, believing about someone who does not pray, indeed does not even believe in the Messengers, rather insults the Messengers and disparages [them], that he is among the greatest pious allies of Allāh. Among them are those who remain perplexed, hesitant, doubting, and suspicious, placing one foot towards disbelief and the other towards Islām, perhaps being closer to disbelief than to faith. The reason for this is that they used as evidence for sainthood what does not indicate it. For the disbelievers, polytheists, magicians, and soothsayers have devils with them who do for them multiples upon multiples of that. Allāh the Exalted said: {Shall I inform you upon whom the devils descend? They descend upon every sinful liar} [Ash-Shu'arā': 221-222]. These people inevitably involve falsehood and opposition to the Sharī'ah; they possess sin and falsehood proportionate to their departure from the command and prohibition of Allāh which He sent His Prophet (peace be upon him) with. Those satanic states are the result of their misguidance, Shirk, innovation, ignorance, and disbelief, and they are an indication and sign of that. The ignorant, misguided person thinks they are the result of their faith and sainthood with Allāh the Exalted, and that they are a sign and indication of their faith and sainthood with Allāh, Glorified is He. This is because he lacked the criterion to distinguish between the allies of the Most Merciful and the allies of Satan, as we have discussed in the issue of 'The Distinction between the Allies of the Most Merciful and the Allies of Satan.' He did not know that these states, which he took as evidence for sainthood, occur for the disbelievers—polytheists and People of the Book—to a greater extent than they occur for those affiliated with Islām. Evidence necessitates what it indicates and is specific to it; it is not found without what it indicates. If these

[states] are found among the disbelievers, polytheists, and People of the Book, they do not necessitate faith, let alone sainthood, nor are they specific to that, so it is impossible for them to be evidence for it. The allies of Allāh are the believing, pious ones, and their miracles are the fruit of their faith and piety, not the fruit of Shirk, innovation, and defiant disobedience. The greatest saints only employ these miracles as proof for the religion or for a need of the Muslims. The moderate ones may employ them for permissible matters. As for one who uses them to aid in acts of disobedience, he is unjust to himself, transgressing the limits of his Lord, even if their cause was faith and piety. Whoever strives against the enemy, takes spoils, and then spends it in obedience to Satan, this wealth, although obtained through a righteous deed, becomes a calamity for him when spent in obedience to Satan. So how [much worse is it] if the cause of the extraordinary feats is disbelief, defiant disobedience, and sin, and they call to further disbelief, defiant disobedience, and sin? This is why the leaders of these people acknowledged that most of them die upon other than Islām. Elaboration on these matters belongs elsewhere.

The point here is that one of the greatest causes of the misguidance of the polytheists is what they see or hear near idols, such as information about the unseen, or a matter involving the fulfillment of a need, and the like. When one of them witnesses the grave split open and a radiant Shaykh emerge, embrace him, or speak to him, he thinks that this is the buried prophet or the buried Shaykh. But the grave did not split; rather, the devil represented that to him, just as he represents to one of them that the wall split and the form of a human emerged from it, while it is the devil assuming the form of a human for him and showing him that he emerged from the wall. Among these people are those who say to that figure they saw emerge from the grave: 'We do not remain in our graves; rather, as soon as one of us is buried, he exits his grave and walks among the people.' Among them are those who see that deceased person walking in the funeral procession and taking his hand, leading to other types [of deception] known to those familiar with them. The people of misguidance either deny this or assume it is from the miracles of the allies of Allāh, thinking that figure is the prophet himself, or the righteous man, or an angel in his form. Perhaps they say: 'This is his spirituality,' or 'his subtle essence,' or 'his secret,' or 'his likeness,' or 'his soul embodied.' It might even happen that someone sees that figure in two places, leading him to think that a single body can be in two places at the same time, not knowing that the one who assumed his form is not that human.

This and similar things clarify that those who supplicate to the prophets and the righteous after their death, at their graves and elsewhere, are among the polytheists who supplicate to other than Allāh, like those who supplicate to the stars and those who took the angels and prophets as lords. Allāh the Exalted said: {It is not for a human [prophet] that Allāh should give him the Scripture and authority and prophethood and then he would say to the people, 'Be servants to me rather than Allāh,' but [instead, he would say], 'Be pious scholars of the Lord because of what you have taught of the Scripture and because of what you have studied.' Nor would he order you to take the angels and prophets as lords. Would he order you to disbelief after you had been Muslims?} [Āl 'Imrān: 79-80]. And Allāh the Exalted said: {Say, 'Invoke those you have claimed besides Him; they do not possess [the power] for removal of adversity from you or [its] transfer.' Those whom they invoke seek means of access to their Lord,

[striving as to] which of them would be nearest, and they hope for His mercy and fear His punishment. Indeed, the punishment of your Lord is ever feared} [Al-Isrā': 56-57]. And Allāh the Exalted said: {Say, 'Invoke those you claim besides Allāh.' They do not possess an atom's weight [of ability] in the heavens or on the earth, and they do not have therein any share [of ownership], nor is there for Him from among them any supporter. And intercession does not benefit with Him except for one whom He permits} [Saba': 22-23].

There is much like this in the Qur'ān: forbidding supplicating to other than Allāh, neither angels, nor prophets, nor others. For this is Shirk or a means to Shirk. This is unlike what is requested from one of them during his life of supplication and intercession, for that does not lead to that [Shirk]. For none of the prophets or righteous was ever worshipped during his life in his presence, for he would forbid whoever did that. This contrasts with supplicating to them after their death, for that is a means to Shirk through them. Likewise, supplicating to them in their absence is a means to Shirk. If someone saw a prophet or an angel and said to him, 'Supplicate for me,' that would not lead to Shirk through him, unlike one who supplicates to him in his absence, for that leads to Shirk through him, as has indeed occurred. For the absent and the dead do not forbid those who commit Shirk; rather, when hearts become attached to supplicating to him and seeking his intercession, it leads to Shirk through him, so one supplicates [to him] and frequents the site of his grave or his image, or other things, as has occurred among the polytheists and those who resemble them from the People of the Book and the innovators among Muslims.

It is known that the angels supplicate for the believers and seek forgiveness for them, as Allāh the Exalted said: {Those [angels] who carry the Throne and those around it exalt [Allāh] with praise of their Lord and believe in Him and ask forgiveness for those who have believed, [saying], 'Our Lord, You have encompassed all things in mercy and knowledge, so forgive those who have repented and followed Your way and protect them from the punishment of Hellfire. Our Lord, and admit them to gardens of perpetual residence which You have promised them and whoever was righteous among their fathers, their spouses, and their offspring. Indeed, it is You who is the Exalted in Might, the Wise. And protect them from the evil consequences [of their deeds]. And he whom You protect from evil consequences that Day—You will have mercy upon him; and that is the great attainment.'} [Ghāfir: 7-9]. And Allāh the Exalted said: {The heavens almost break from above them, and the angels exalt [Allāh] with praise of their Lord and ask forgiveness for those on earth. Unquestionably, it is Allāh who is the Forgiving, the Merciful. And those who take protectors besides Him—Allāh is Guardian over them, and you, [O Muḥammad], are not over them a manager} [Ash-Shūrā: 5-6]. So the angels seek forgiveness for the believers without anyone asking them. Likewise, what is narrated that the Prophet (peace be upon him) or other prophets and righteous people supplicate and intercede for the best of his Ummah is of this category; they do what Allāh permits them to do without anyone asking. Since supplicating to the angels is not legislated, then supplicating to the prophets and righteous who have died is not legislated, nor is asking them for supplication and intercession, even if they do supplicate and intercede, for two reasons:

First: What Allāh has commanded them of that, they do it even if not asked by anyone. What they have not been commanded with, they do not do, even if

asked by someone. So there is no benefit in asking them.

Second: Supplicating to them and asking intercession from them in this state leads to Shirk through them, so it contains this corruption. Even if it were assumed there was some benefit in it, this corruption would outweigh it. So how [can it be permissible] when there is no benefit in it? This contrasts with asking them during their lives and in their presence, for there is no corruption in that, as they forbid Shirk through them. Rather, there is benefit in it, which is that they are rewarded and recompensed for what they do then of benefiting all creation, for they are in the abode of action and legal responsibility. And their intercession in the Hereafter involves demonstrating Allāh's honor for them on the Day of Resurrection.

The basis of asking creation for worldly needs which they are not obligated to fulfill is neither obligatory nor recommended for the asker. Rather, what is commanded is asking Allāh the Exalted, desiring from Him, and relying upon Him. Asking creation is forbidden in principle, but it is permitted out of necessity, and abandoning it out of reliance on Allāh is better. Allāh the Exalted said: {So when you have finished [your duties], then stand up [for worship]. And to your Lord direct [your] longing} [Ash-Sharh: 7-8]—meaning, long for Allāh, not for other than Him. Allāh the Exalted said: {If only they had been satisfied with what Allāh and His Messenger gave them and said, 'Sufficient for us is Allāh; Allāh will give us of His bounty, and [so will] His Messenger. Indeed, we are desirous toward Allāh'} [At-Tawbah: 59]. He attributed the giving to Allāh and the Messenger, due to His statement: {And whatever the Messenger has given you—take it; and what he has forbidden you—refrain from} [Al-Hashr: 7]. So He commanded them to please Allāh and His Messenger. But regarding sufficiency, He commanded them to say, 'Sufficient for us is Allāh,' not to say, 'Sufficient for us is Allāh and His Messenger.' And [He commanded them] to say: {'Indeed, we are desirous toward Allāh'}, He did not command them to say: 'Indeed, we are desirous toward Allāh and His Messenger.' So desire is directed to Allāh alone, as Allāh the Exalted said in the other verse: {And whoever obeys Allāh and His Messenger and fears Allāh and is mindful of Him—it is those who are the attainers [of success]} [An-Nūr: 52]. He made obedience for Allāh and the Messenger, but made fear and piety for Allāh alone. The Prophet (peace be upon him) said to Ibn 'Abbās: 'O young man, I shall teach you some words: Be mindful of Allāh, and He will protect you. Be mindful of Allāh, and you will find Him in front of you. Get to know Allāh in prosperity, and He will know you in adversity. If you ask, ask Allāh; and if you seek help, seek help from Allāh. The pen has dried concerning what you will meet. If the creation were to strive to harm you, they would not harm you except with something Allāh has written against you. If you are able to work for Allāh with contentment along with certainty, then do so. If you are not able, then indeed in patience over what you dislike is much good.' This Hadith is well-known and famous, but it may be narrated in abbreviated form. His statement, 'If you ask, ask Allāh; and if you seek help, seek help from Allāh,' is among the most authentic narrations from him. In the Musnad of Aḥmad, it is reported that Abū Bakr aṣ-Ṣiddīq, when his whip would fall from his hand, would not say to anyone, 'Hand it to me,' and he would say: 'Indeed, my Close Friend [the Prophet] commanded me not to ask people for anything.' In Ṣaḥīḥ Muslim from 'Awf ibn Mālik that the Prophet (peace be upon him) took allegiance from a group of his Companions and whispered a quiet word to them:

'That you not ask people for anything.' 'Awf said: I saw some of those individuals, when his whip would fall from his hand, he would not say to anyone, 'Hand it to me.' And in the two *Ṣaḥīḥs* from the Prophet (peace be upon him) that he said: 'Seventy thousand from my Ummah will enter Paradise without reckoning.' And he said: 'They are those who do not seek ruqyah, nor use cauterization, nor believe in omens, and upon their Lord they rely.' He praised these because they do not seek ruqyah, meaning they do not ask anyone to perform ruqyah for them. Ruqyah is a type of supplication, so they do not ask anyone for that. It has been narrated with the wording 'and they do not perform ruqyah,' but this is an error, for their performing ruqyah for others and for themselves is good. The Prophet (peace be upon him) used to perform ruqyah for himself and others, but he did not seek ruqyah. His performing ruqyah for himself and others is of the same category as supplicating for himself and for others, and this is commanded. For all the Prophets asked Allāh and supplicated to Him, as Allāh mentioned in the stories of Ādam, Ibrāhīm, Mūsā, and others.

What is narrated that Al-Khalīl (Ibrāhīm), when he was placed in the catapult, Jibrīl said to him, 'Ask,' and he replied, 'Ḥasbī min su'ālī 'ilmuhu bi-ḥālī' [His knowledge of my state suffices me from asking]—this has no known chain of narration and is false. Rather, what is established in the *Ṣaḥīḥ* from Ibn 'Abbās is that he said: 'Sufficient for me is Allāh, and [He is] the best Disposer of affairs.' Ibn 'Abbās said: Ibrāhīm said it when he was thrown into the fire, and Muḥammad said it when: {Those to whom people said, 'Indeed, the people have gathered against you, so fear them.'} [Āl 'Imrān: 173]. It has been narrated that Jibrīl said: 'Do you have any need?' He replied: 'As for [from] you, no.' Imām Aḥmad and others have mentioned this. As for Al-Khalīl asking his Lord, Mighty and Majestic, this is mentioned in the Qur'ān in more than one place. So how could he say, 'His knowledge of my state suffices me from asking,' when Allāh is All-Knowing of everything, and He has commanded the servants to worship Him, rely upon Him, and ask Him? Because He, Glorified is He, made these matters causes for what He arranges based on them of rewarding the worshippers and answering the askers. He, Glorified is He, knows things as they are. His knowledge that this person is needy or this person is sinful does not contradict His commanding this one to repent and seek forgiveness, and commanding that one to supplicate and [use] other means by which his need is fulfilled, just as He commands this one with worship and obedience through which he attains His honor. However, the servant may be commanded at certain times with what is better than supplication, as narrated in the Hadith: 'Whoever is preoccupied by My remembrance from asking Me, I give him the best of what I give to those who ask.' And in At-Tirmidhī from the Prophet (peace be upon him) that he said: 'Whoever is preoccupied by reciting the Qur'ān from My remembrance and asking Me, I give him the best of what I give to those who ask.' At-Tirmidhī said: A ḥasan gharīb Hadith.

The best of physical acts of worship is prayer, and it contains recitation, remembrance, and supplication. Each is commanded in its proper place. In the standing position after the opening supplication, one recites the Qur'ān. In bowing and prostration, reciting the Qur'ān is forbidden, and glorification and remembrance are commanded. At the end [of the prayer], supplication is commanded, as the Prophet (peace be upon him) used to supplicate at the end of the prayer and commanded that. Supplication in prostration is good and

commanded. Supplication is also permissible in the standing position, and in bowing, even if the category of recitation and remembrance is better. The point is that the servant asking his Lord with the legislated asking is good and commanded. Al-Khalīl and others asked. Allāh the Exalted said about him: {Our Lord, I have settled some of my descendants in an uncultivated valley near Your sacred House, our Lord, that they may establish prayer. So make hearts among the people incline toward them and provide for them from the fruits that they might be grateful. Our Lord, indeed You know what we conceal and what we declare, and nothing is hidden from Allāh on the earth or in the heaven. Praise to Allāh, who has granted to me in old age Ismā'il and Ishāq. Indeed, my Lord is the Hearer of supplication. My Lord, make me an establisher of prayer, and [many] from my descendants. Our Lord, and accept my supplication. Our Lord, forgive me and my parents and the believers the Day the account is established} [Ibrāhīm: 37-41]. And Allāh the Exalted said: {And [mention] when Ibrāhīm was raising the foundations of the House and [with him] Ismā'il, [saying], 'Our Lord, accept [this] from us. Indeed You are the Hearing, the Knowing. Our Lord, and make us Muslims [in submission] to You and from our descendants a Muslim nation [in submission] to You. And show us our rites and accept our repentance. Indeed, You are the Accepting of repentance, the Merciful. Our Lord, and send among them a messenger from themselves who will recite to them Your verses and teach them the Book and wisdom and purify them. Indeed, You are the Exalted in Might, the Wise.'} [Al-Baqarah: 127-129].

Likewise, the Muslim supplicating for his brother is good and commanded. It is established in the Ṣaḥīḥ from Abū ad-Dardā' from the Prophet (peace be upon him) that he said: 'There is no Muslim man who supplicates for his brother in his absence except that Allāh appoints an angel for him. Every time he supplicates for his brother with a supplication, the angel appointed for him says: 'Āmīn, and for you the like'—meaning, the like of what you supplicated for your brother.

As for a creature asking another creature to fulfill his own need or to supplicate for him, this is not commanded; unlike asking for knowledge, for Allāh commanded asking for knowledge, as in His statement: {So ask the people of the message if you do not know} [An-Naḥl: 43 / Al-Anbiyā': 7]. And Allāh the Exalted said: {So if you are in doubt, [O Muḥammad], about what We have revealed to you, then ask those who have been reading the Scripture before you} [Yūnus: 94]. And Allāh the Exalted said: {And ask those We sent before you of Our messengers; did We make besides the Most Merciful deities to be worshipped?} [Az-Zukhruf: 45]. This is because knowledge must be imparted; whoever is asked about knowledge he possesses and conceals it, Allāh will bridle him with a bridle of fire on the Day of Resurrection. And it [knowledge] increases through teaching; it does not decrease through teaching as wealth decreases through spending. This is why it is likened to a lamp.

Likewise, whoever has a right with another, whether a physical item or a debt, like trusts such as deposits and partnerships, the owner has the right to ask for it from the one holding it. Likewise, spoils of war and other shared wealth whose distribution is managed by the ruler, a man has the right to request his share from him, just as he requests his right from an endowment, inheritance, or bequest; because the one in charge is obligated to deliver the right to its rightful owner. From this category is asking for maintenance from the one obligated to provide it, and the traveler asking for hospitality from those obligated to provide

it, just as Mūsā and Al-Khidr asked the people of the town for food. Likewise, the creditor has the right to demand his debt from the one who owes it. Each of the two contracting parties has the right to ask the other to fulfill his right towards him: the seller asks for the price, and the buyer asks for the item sold. From this category is His statement: {And fear Allāh through whom you ask one another, and the wombs} [An-Nisā': 1].

Some asking may not be commanded, while the one asked is commanded to answer the asker. Allāh the Exalted said: {And as for the asker, do not repel [him]} [Ad-Ḍuḥā: 10]. And Allāh the Exalted said: {And those within whose wealth is a known right, For the petitioner and the deprived} [Al-Ma'ārij: 24-25]. And Allāh the Exalted said: {Then eat from them and feed the needy who is content and the one who requests} [Al-Hajj: 36]. From this is the Hadith: 'Indeed, one of you asks me for something, and he leaves with it, carrying it under his armpit as fire.' And his statement: 'Cut off the tongue of this one from me.' Asking may be forbidden, either prohibitively or disapprovingly, even if the one asked is commanded to answer his request. The Prophet (peace be upon him), out of his perfection, used to give to the asker. This, in his case, is among his virtues and merits, and it is either obligatory or recommended [for him], even if the asking itself by the asker is forbidden. This is why it was never known that Aṣ-Ṣiddiq or others like him among the major Companions asked him for anything like that, nor did they ask him to supplicate specifically for them, although they did request him to supplicate for the Muslims [generally], as 'Umar indicated to him during one of his campaigns, when they sought his permission to slaughter some of their riding animals [for food]. 'Umar said: 'O Messenger of Allāh, what will become of us if we meet the enemy tomorrow as hungry men? But if you see fit, call the people with the remnants of their provisions, gather them, then supplicate to Allāh for blessing, for indeed Allāh will bless us through your supplication.' And in another narration: 'For indeed Allāh will aid us through your supplication.' Rather, it was only some [other] Muslims who asked him for that, like the blind man who asked him to supplicate to Allāh to restore his sight, and like Umm Sulaym who asked him to supplicate to Allāh for his servant Anas, and like Abū Hurayrah who asked him to supplicate to Allāh to make him and his mother beloved to His believing servants, and the like.

As for Aṣ-Ṣiddiq, Allāh said about him and those like him: {But the righteous one will avoid it [Hellfire]—He who gives his wealth to purify himself, And not [giving] for anyone who has [done him] a favor to be rewarded, But only seeking the countenance of his Lord, Most High. And he is going to be satisfied} [Al-Layl: 17-21]. It is established in the authentic collections from him that he (peace be upon him) said: 'Indeed, the most devoted of people to us in his companionship and his wealth is Abū Bakr. If I were to take a close friend from the people of the earth, I would have taken Abū Bakr as a close friend.' There was none among the Companions greater than him, Aṣ-Ṣiddiq, in [devotion of] himself and his wealth. Abū Bakr used to do this seeking the countenance of his Lord, Most High, not seeking reward from any creature. Allāh the Exalted said: {But the righteous one will avoid it—He who gives his wealth to purify himself, And not [giving] for anyone who has [done him] a favor to be rewarded, But only seeking the countenance of his Lord, Most High. And he is going to be satisfied}. No one had done Aṣ-Ṣiddiq a favor that required reward, for he was self-sufficient

through his earnings and wealth from everyone. The Prophet (peace be upon him) had bestowed upon Aṣ-Ṣiddiq and others the blessing of faith and knowledge, and that blessing cannot be repaid, for the reward of the Messenger for it is upon Allāh, as Allāh the Exalted said: {And I do not ask you for it any payment. My payment is only from the Lord of the worlds} [Ash-Shu'arā': 109, 127, 145, 164, 180]. As for 'Alī, Zayd, and others, the Prophet (peace be upon him) had bestowed upon them favors that could be repaid. Zayd was his freed slave, whom he emancipated. Allāh the Exalted said: {And [remember, O Muḥammad], when you said to the one on whom Allāh bestowed favor and you bestowed favor, 'Keep your wife...' } [Al-Aḥzāb: 37]. And 'Alī was in the Prophet's household due to a drought that afflicted the people of Makkah. The Prophet (peace be upon him) and Al-'Abbās wanted to lighten the burden of dependents for Abū Ṭālib, so the Prophet (peace be upon him) took 'Alī into his household, and Al-'Abbās took Ja'far into his household. This is elaborated elsewhere.

The point here is that Aṣ-Ṣiddiq was the most devoted of people in his companionship and wealth to the best of creation, the Messenger of Allāh (peace be upon him), because he used to spend his wealth in the way of Allāh, such as purchasing [and freeing] those being tortured. The Prophet (peace be upon him) was not in need, in his personal capacity, of Abū Bakr or anyone else. Indeed, when [Abū Bakr] said to him during the journey of Hijrah: 'I have two riding camels, so take one of them,' the Prophet (peace be upon him) said: 'For the price.' He was the best friend to the best Prophet. It was part of his perfection that he did not do what he did except seeking the countenance of his Lord, Most High, not seeking reward from any of creation, neither angels, nor prophets, nor others. Part of reward is seeking supplication. Allāh the Exalted said about those He praised: {'We feed you only for the countenance of Allāh. We wish not from you reward or gratitude.'} [Al-Insān: 9]. Supplication is a reward, as in the Hadith: 'Whoever does you a favor, recompense him. If you do not find what to recompense him with, then supplicate for him until you know [or think] that you have recompensed him.' 'Ā'ishah, when she sent charity to some people, would say to the messenger: 'Listen to what they supplicate for us, so that we may supplicate for them the like of what they supplicated for us, and our reward remains with Allāh.' Some of the Salaf said: If the beggar says to you, 'May Allāh bless you', then say, 'And may Allāh bless you.' Whoever does good to creatures—whether the creature is a prophet, a righteous man, a king among kings, or a rich man among the wealthy—this doer of good is commanded to do that purely for Allāh, seeking the countenance of Allāh thereby, not seeking reward from the creature, neither supplication nor anything else, neither from a prophet, nor a righteous man, nor from the angels. For Allāh commanded all servants to worship Him, being sincere to Him in religion. This is the religion of Islām which Allāh sent the first and the last of the Messengers with; He does not accept any religion other than it from anyone. Allāh the Exalted said: {And whoever desires other than Islām as religion—never will it be accepted from him, and he, in the Hereafter, will be among the losers} [Āl 'Imrān: 85]. Nūḥ, Ibrāhīm, Mūsā, the Messiah, and all the followers of the Prophets (peace be upon them) were upon Islām. Nūḥ said: {and I have been commanded to be of the Muslims} [Yūnus: 72]. He said about Ibrāhīm: {And who would be averse to the religion of Ibrāhīm except one who makes a fool of himself? And We had

chosen him in this world, and indeed he, in the Hereafter, will be among the righteous. When his Lord said to him, 'Submit,' he said, 'I have submitted to the Lord of the worlds.' And Ibrāhīm instructed his sons [to do the same] and [so did] Ya'qūb, [saying], 'O my sons, indeed Allāh has chosen for you this religion, so do not die except while you are Muslims.' [Al-Baqarah: 130-132]. Mūsā said: {O my people, if you have believed in Allāh, then rely upon Him, if you should be Muslims} [Yūnus: 84]. The magicians said: {Our Lord, pour upon us patience and let us die as Muslims} [Al-A'rāf: 126]. Yūsuf said: {Let me die as a Muslim and join me with the righteous} [Yūsuf: 101]. Allāh the Exalted said: {Indeed, We sent down the Torah, in which was guidance and light. The prophets who submitted judged by it for the Jews} [Al-Mā'idah: 44]. He said about the disciples: {And [remember] when I inspired to the disciples, 'Believe in Me and in My messenger [ʿĪsā].'} They said, 'We have believed, and bear witness that indeed we are Muslims.' [Al-Mā'idah: 111].

The religion of Islām is built upon two foundations: that we worship Allāh alone, associating no partner with Him, and that we worship Him with what He legislated of the religion, which is what the Messengers were commanded with, either by obligation or recommendation. So He is worshipped in every era with what He commanded in that era. When the Shari'ah of the Torah was established, those who acted upon it were Muslims, and likewise [with] the Shari'ah of the Injil. Likewise, in the beginning of Islām, when the Prophet (peace be upon him) used to pray towards Bayt al-Maqdis, his prayer towards it was part of Islām. When he was commanded to turn towards the Ka'bah, prayer towards it became part of Islām, and turning away from it towards the Rock [of Jerusalem] became a departure from the religion of Islām. So, whoever does not worship Allāh after the advent of Muḥammad (peace be upon him) with what Allāh legislated of obligatory and recommended acts is not a Muslim.

And it is necessary in all obligatory and recommended acts that they be done purely for Allāh, Lord of the worlds. As Allāh the Exalted said: {Nor did those who were given the Scripture become divided until after there had come to them clear evidence. And they were not commanded except to worship Allāh, [being] sincere to Him in religion, inclining to truth, and to establish prayer and to give zakāh. And that is the correct religion} [Al-Bayyinah: 4-5]. And Allāh the Exalted said: {The revelation of the Book is from Allāh, the Exalted in Might, the Wise. Indeed, We have sent down to you the Book in truth, so worship Allāh, [being] sincere to Him in religion. Unquestionably, for Allāh is the pure religion} [Az-Zumar: 1-3].

So, everything the Muslim does of acts of nearness, obligatory and recommended—such as faith in Allāh and His Messenger, physical and financial acts of worship, love of Allāh and His Messenger, and kindness to the servants of Allāh through benefit and wealth—he is commanded to do it purely for Allāh, Lord of the worlds, not seeking reward for it from any creature, neither supplication nor anything other than supplication. This is something for which it is not permissible to seek reward, neither supplication nor anything else.

As for asking a creature for something other than this [i.e., other than asking for knowledge or one's due right], it is not obligatory, nor even recommended, except in some situations. The one asked may be commanded to give before being asked. Since the believers are not commanded to ask creatures [for their

needs], the Messenger (peace be upon him) is even more so [above needing to ask], for he is greater in rank and more self-sufficient through Allāh from others. For asking creatures involves three corruptions:

The corruption of needing other than Allāh, which is a type of Shirk.

The corruption of harming the one asked, which is a type of injustice to creation.

It involves humiliation before other than Allāh, which is injustice to the self.

So it comprises the three types of injustice, and Allāh has purified His Messenger from all of that.

Where he commanded the Ummah to supplicate for him, that was from the perspective of commanding them with what benefits them, just as he commands them with all other obligatory and recommended acts. Even though he benefits from their supplication for him, he also benefits from what he commands them of acts of worship and righteous deeds. For it is established from him in the Ṣaḥīḥ that he said: 'Whoever calls to guidance will have a reward like the rewards of those who follow him, without that diminishing any of their rewards.' And Muḥammad (peace be upon him) is the caller to the good deeds his Ummah performs, so for what they do, he has the like of their rewards, without that diminishing any of their rewards. This is why the practice of the Salaf did not include gifting the reward of actions to him, because he receives the like of the reward of their actions without gifting, without diminishing any of their reward. This is not the case with parents, for it is not that everything the child does, the parent receives the like of his reward. Rather, the parent benefits from the child's supplication and similar things whose benefit returns to the father, as he said in the authentic Hadith: 'When the son of Ādam dies, his deeds come to an end except for three: ongoing charity, knowledge from which benefit is derived, and a righteous child who supplicates for him.'

So the Prophet's (peace be upon him) requesting supplication from his Ummah is a request in the manner of a command and encouragement, not a request of asking. Part of that is his commanding us to send blessings and peace upon him. Allāh commanded this in the Qur'ān with His statement: {send blessings upon him and ask [Allāh to grant him] peace} [Al-Aḥzāb: 56]. The Hadiths from him regarding sending blessings and peace are well-known. Part of that is his commanding [us] to ask for Al-Wasilah, Al-Faḍilah, and Al-Maqām al-Maḥmūd for him, as established in Ṣaḥīḥ Muslim from 'Abdullāh ibn 'Amr from the Prophet (peace be upon him) that he said: 'When you hear the Mu'adhdhin, say what he says, then send blessings upon me; for indeed, whoever sends blessings upon me once, Allāh will send blessings upon him ten times. Then ask Allāh for Al-Wasilah for me; for it is a station in Paradise befitting only one servant from the servants of Allāh, and I hope to be that servant. So whoever asks Allāh for Al-Wasilah for me, my intercession will be permissible for him on the Day of Resurrection.' And in Ṣaḥīḥ al-Bukhārī from Jābir from the Prophet (peace be upon him) that he said: 'Whoever says when he hears the call [to prayer]: 'O Allāh, Lord of this perfect call and the established prayer, grant Muḥammad the Wasilah and the Faḍilah and the high rank, and resurrect him to the Praised Station which You have promised him. Indeed, You do not fail in Your promise', my intercession will be permissible for him on the Day of Resurrection.' So he encouraged the Muslims to ask Allāh for Al-Wasilah for him and clarified that whoever asks for it for him, his intercession will be permissible for him on the

Day of Resurrection; just as whoever sends blessings upon him once, Allāh sends blessings upon him ten times, for the recompense is of the same nature as the action.

From this category is the Hadith narrated by Aḥmad, Abū Dāwūd, At-Tirmidhī (who graded it sound), and Ibn Mājah that ‘Umar ibn al-Khaṭṭāb sought permission from the Prophet (peace be upon him) for ‘Umarah. He permitted him, then said: ‘Do not forget us, O my brother, in your supplication.’ So the Prophet’s (peace be upon him) request from ‘Umar to supplicate for him is like his request [from the Ummah] to send blessings upon him and peace upon him, and to ask Allāh for Al-Wasilah and the high rank for him. It is like his request [for them] to perform all other righteous deeds. His intention is the benefit of the one requested and kindness towards him. He (peace be upon him) also benefits from teaching them good and commanding them with it, and he also benefits from the good they do of righteous deeds and from their supplication for him.

From this category is the saying of the questioner: ‘I frequently send blessings upon you, so how much of my supplication should I devote to you?’ He said: ‘As you wish.’ He said: ‘A quarter?’ He said: ‘As you wish, and if you increase, it is better for you.’ He said: ‘Half?’ He said: ‘As you wish, and if you increase, it is better for you.’ He said: ‘Two-thirds?’ He said: ‘As you wish, and if you increase, it is better for you.’ He said: ‘I will devote my entire supplication to you.’ He said: ‘Then your worries will be taken care of and your sin will be forgiven.’ Narrated by Aḥmad in his Musnad, At-Tirmidhī, and others. Discussion on this has been elaborated in Jawāb al-Masā’il al-Baghdādiyyah. For this person had a supplication he used to make. If he replaced his supplication with sending blessings upon the Prophet (peace be upon him), Allāh would suffice him concerning what worried him of his worldly and otherworldly affairs. For every time he sends blessings upon him once, Allāh sends blessings upon him ten times. If he were to supplicate for individual believers, the angels would say, ‘Āmin, and for you the like.’ So his supplicating for the Prophet (peace be upon him) is more deserving of that.

Whoever says to another person: ‘Supplicate for me’—or ‘for us’—intending that the one commanded benefit from the supplication, and that he himself also benefit from his command [to do good], and that the one commanded act upon it, just as he commands him with other acts of good, then he is following the Prophet (peace be upon him), emulating him. This is not the disfavored type of asking. However, if his intention is only to seek his own need, not intending the benefit of that person or kindness towards him, then this person is not among those following the Messenger and emulating him in that. Rather, this is the disfavored asking, abandoning which in favor of desire towards Allāh and His Messenger is better than desire towards the creature and asking him. All of this pertains to asking the living with the permissible, legislated asking.

As for asking the deceased, it is not legislated, neither obligatory nor recommended; indeed, not even permissible. None of the Companions or their Successors in righteousness ever did this, nor did any of the Salaf of the Ummah deem it recommended. Because it involves an outweighing corruption and contains no outweighing benefit. The Shari’ah only commands pure or outweighing benefits. This [asking the dead] contains no outweighing benefit;

rather, it is either pure corruption or outweighing corruption, and both are unlegislated.

Thus, it has become clear that what the Prophet (peace be upon him) did of requesting supplication from others is from the category of kindness to people, which is either obligatory or recommended. Likewise, what he commanded regarding praying over funerals, visiting the graves of believers, sending peace upon them, and supplicating for them, is from the category of kindness to the dead, which is either obligatory or recommended. For Allāh the Exalted commanded the Muslims with prayer and charity. Prayer is the right of the Truth [Allāh] in this world and the Hereafter, and charity is the right of creation. The Messenger commanded people to fulfill the rights of Allāh and the rights of His servants by worshipping Allāh, associating nothing with Him. Part of His worship is kindness to people where Allāh, Glorified is He, has commanded them, such as praying over funerals and visiting the graves of believers. But Satan gained mastery over his followers, making their intention thereby Shirk with the Creator and harm to the creature. For if their intention in visiting the graves of prophets and righteous people is only to ask them, or ask [Allāh] near them, or if they do not intend to send peace upon them nor supplicate for them as is intended by praying the funeral prayer, they are thereby polytheists, harmful, unjust to the one they ask, and they are unjust to themselves. Thus, they combine the three types of injustice.

What Allāh and His Messenger legislated is Tawhīd, justice, kindness, sincerity, and righteousness for the servants in this life and the next. What Allāh and His Messenger did not legislate of innovated acts of worship involves Shirk, injustice, wrongdoing, and corruption for the servants in this life and the next. For Allāh the Exalted commanded the believers to worship Him and be kind to His servants, as Allāh the Exalted said: {Worship Allāh and associate nothing with Him, and to parents do good, and to relatives...} [An-Nisā': 36]. This is a command for noble morals, and He, Glorified is He, loves noble morals and dislikes base ones. It is narrated from him (peace be upon him) that he said: 'I was only sent to perfect noble character.' Narrated by Al-Ĥākim in his Ṣaḥīḥ. It is established from him in the Ṣaḥīḥ (peace be upon him) that he said: 'The upper hand is better than the lower hand.' And he said: 'The upper hand is the giving one, and the lower hand is the asking one.' This is established from him in the Ṣaḥīḥ. So where is kindness to the servants of Allāh compared to harming them by asking and begging from them? And where is Tawhīd of the Creator through desire towards Him, hope in Him, reliance upon Him, and love for Him, compared to associating partners with Him through desire towards the creature, hope in him, reliance upon him, and loving him as Allāh should be loved? And where is the righteousness of the servant in servitude to Allāh, humility before Him, and neediness towards Him, compared to his corruption in servitude to the creature, humility before him, and neediness towards him? The Messenger (peace be upon him) commanded those three virtuous, praiseworthy types [of action] which rectify the affairs of their practitioners in this world and the Hereafter, and forbade the three types [of asking the creation] which corrupt the affairs of their practitioners.

But Satan commands the opposite of what the Messenger commands. Allāh the Exalted said: {Did I not enjoin upon you, O children of Ādam, that you not worship Satan—indeed, he is to you a clear enemy—And that you worship

[only] Me? This is a straight path. And he had already led astray from among you much of creation, so did you not use reason?} [Yāsin: 60-62]. And Allāh the Exalted said: {Indeed, My servants—no authority will you have over them, except those who follow you of the deviators} [Al-Ḥijr: 42]. And Allāh the Exalted said: {So when you recite the Qurʾān, [first] seek refuge in Allāh from Satan, the expelled [from His mercy]. Indeed, he has no authority over those who have believed and rely upon their Lord. His authority is only over those who take him as an ally and those who through him associate others with Allāh} [An-Nāhl: 98-100]. And Allāh the Exalted said: {And whoever is blinded from the remembrance of the Most Merciful—We appoint for him a devil, and he is to him a companion. And indeed, they avert them from the way [of guidance] while they think that they are [rightly] guided} [Az-Zukhruf: 36-37]. The remembrance of the Most Merciful is the Remembrance which Allāh revealed to His Messenger, about which He said: {Indeed, it is We who sent down the Remembrance, and indeed, We will be its guardian} [Al-Ḥijr: 9]. And Allāh the Exalted said: {And if there should come to you guidance from Me, then whoever follows My guidance will neither go astray [in the world] nor suffer [in the Hereafter]. And whoever turns away from My remembrance—indeed, he will have a depressed life, and We will gather him on the Day of Resurrection blind.’ He will say, ‘My Lord, why have you gathered me blind while I was once seeing?’ [Allāh] will say, ‘Thus did Our signs come to you, and you forgot them; and thus will you this Day be forgotten.’} [Ṭā-Hā: 123-126]. Allāh the Exalted said: {Alif, Lām, Mīm, Ṣād. [This is] a Book revealed to you, [O Muḥammad]—so let there not be in your breast distress therefrom—that you may warn thereby and as a reminder to the believers. Follow, [O mankind], what has been revealed to you from your Lord and do not follow other than Him allies. Little do you remember} [Al-Aʿrāf: 1-3]. Allāh the Exalted said: {[This is] a Book which We have revealed to you, [O Muḥammad], that you might bring mankind out of darknesses into the light by permission of their Lord—to the path of the Exalted in Might, the Praiseworthy—Allāh, to whom belongs whatever is in the heavens and whatever is on the earth. And woe to the disbelievers from a severe punishment} [Ibrāhīm: 1-2]. Allāh the Exalted said: {And thus We have revealed to you an inspiration of Our command. You did not know what is the Book or [what is] faith, but We have made it a light by which We guide whom We will of Our servants. And indeed, [O Muḥammad], you guide to a straight path—The path of Allāh, to whom belongs whatever is in the heavens and whatever is on the earth. Unquestionably, to Allāh do [all] matters evolve} [Ash-Shūrā: 52-53].

The Straight Path is what Allāh sent His Messenger Muḥammad (peace be upon him) with: doing what He commanded, leaving what He forbade, and believing him in what he informed. There is no path to Allāh except that. This is the way of the pious allies of Allāh, the successful party of Allāh, and the victorious soldiers of Allāh. Everything that opposes that is from the paths of the people of error and misguidance. Allāh the Exalted purified His Prophet from this and that, saying: {By the star when it descends, Your companion [Muḥammad] has not strayed, nor has he erred, Nor does he speak from [his own] inclination. It is not but a revelation revealed} [An-Najm: 1-4]. Allāh, Glorified is He, has commanded us to say in our prayer: {Guide us to the straight path—The path of those upon whom You have bestowed favor, not of those who have evoked [Your] anger or of those who are astray} [Al-Fātiḥah: 6-7]. At-Tirmidhī and

others narrated from ‘Adi ibn Hâtim from the Prophet (peace be upon him) that he said: {‘The Jews are those who have evoked [Allâh’s] anger, and the Christians are those who are astray.’} At-Tirmidhî said: A sound Hadith. Sufyân ibn ‘Uyaynah said: They used to say, ‘Whoever among our scholars becomes corrupt has a resemblance to the Jews, and whoever among our worshippers becomes corrupt has a resemblance to the Christians.’ More than one of the Salaf used to say: ‘Beware of the trial of the sinful scholar and the ignorant worshipper, for their trial is a trial for everyone tempted.’ Whoever knows the truth but does not act upon it resembles the Jews, about whom Allâh said: {Do you order righteousness of the people and forget yourselves while you recite the Scripture? Then will you not reason?} [Al-Baqarah: 44]. Whoever worships Allâh without knowledge, rather with extremism and Shirk, resembles the Christians, about whom Allâh said: {O People of the Scripture, do not exceed limits in your religion beyond the truth and do not follow the inclinations of a people who had gone astray before and misled many and have strayed from the soundness of the way} [Al-Mā’idah: 77]. The first is among the deviators, and the second is among the astray. For error is following inclination, and misguidance is the absence of guidance. Allâh the Exalted said: {And recite to them the news of the one to whom We gave [knowledge of] Our signs, but he detached himself from them; so Satan pursued him, and he became of the deviators. And if We had willed, We could have raised him thereby, but he adhered to the earth and followed his own desire. So his example is like that of the dog: if you chase him, he pants, or if you leave him, he [still] pants. That is the example of the people who denied Our signs. So relate the stories that perhaps they will give thought} [Al-A’râf: 175-176]. Allâh the Exalted said: {I will turn away from My signs those who are arrogant upon the earth without right; and if they should see every sign, they will not believe in it. And if they see the way of consciousness, they will not take it as a way; but if they see the way of error, they will take it as a way. That is because they denied Our signs and were heedless of them} [Al-A’râf: 146]. Whoever combines misguidance and error has a resemblance to both these [groups]. We ask Allâh to guide us and all our brothers to the path of those upon whom He has bestowed favor—of the prophets, the truthful, the martyrs, and the righteous. And excellent are those as companions.

الفصل

Section

When this is understood, it becomes clear that the terms ‘al-wasilah’ (the means of approach) and ‘at-tawassul’ (seeking a means) contain a general ambiguity and confusion whose meanings must be known, and every aspect must be given its due right. Thus, one must know what is mentioned concerning this in the Book and the Sunnah, and its meaning; and what the Companions used to say and do regarding it, and its meaning. And one must know what the innovators have introduced regarding this term and its meaning. For indeed, much of the confusion among people in this matter is due to the general ambiguity and shared meanings in the terms and their significations, to the extent that you find most of them do not know the decisive criterion in this matter.

The term al-wasilah is mentioned in the Qur’ān in His statement, Exalted is He: {O you who have believed, fear Allāh and seek the means [of approach] to Him} [Al-Mā’idah: 35], and in His statement, Exalted is He: {Say, ‘Invoke those you claim [as deities] besides Him, for they possess not the ability to remove adversity from you or to transfer it.’ Those whom they invoke seek means [of approach] to their Lord, striving as to which of them would be nearest, and they hope for His mercy and fear His punishment. Indeed, the punishment of your Lord is ever feared.} [Al-Isrā’: 56-57].

So, the wasilah that Allāh commanded should be sought towards Him, and about which He informed that His angels and prophets seek it towards Him, is that by which one draws near to Him through obligatory and recommended acts. Thus, this wasilah which Allāh commanded the believers to seek encompasses every obligatory and recommended act. Whatever is not obligatory or recommended does not enter into this, whether it is forbidden, disliked, or permissible. The obligatory and recommended are what the Messenger (peace be upon him) legislated, commanding it either as an obligation or a recommendation. The foundation of that is faith in what the Messenger (peace be upon him) brought. Therefore, the essence of the wasilah that Allāh commanded creation to seek is seeking nearness to Him by following what the Messenger (peace be upon him) brought; there is no means for anyone to Allāh except through that.

Secondly, the term ‘al-wasilah’ in the authentic hadiths, such as his (peace be upon him) saying: ‘Ask Allāh for Al-Wasilah for me, for it is a rank in Paradise befitting only one servant from the servants of Allāh, and I hope that I will be that servant. So whoever asks Allāh for Al-Wasilah for me, my intercession will be permissible for him on the Day of Resurrection.’ And his saying: ‘Whoever says when he hears the call [to prayer]: ‘O Allāh, Lord of this perfect call and established prayer, grant Muḥammad Al-Wasilah and the excellence, and resurrect him to the praised station which You have promised him; indeed, You do not fail in Your promise], intercession will be permissible for him.’ This Wasilah is specifically for the Prophet (peace be upon him). We have been

commanded to ask Allāh for this Wasīlah for him, and he informed [us] that it will only be for one servant among the servants of Allāh, and he hopes to be that servant. We are commanded to ask for this Wasīlah for the Messenger, and he informed [us] that whoever asks for this Wasīlah for him, intercession will be permissible for him on the Day of Resurrection, because the reward is of the same nature as the deed. Since they supplicated for the Prophet (peace be upon him), they became deserving that he should supplicate for them, for intercession is a type of supplication, just as he said that whoever sends prayers upon him once, Allāh sends prayers upon him ten times because of it.

As for tawassul by the Prophet (peace be upon him) and turning towards him in the speech of the Companions, they intended by it tawassul through his supplication and intercession. However, tawassul by him in the common usage of many later generations is intended to mean swearing an oath by him and asking by him, just as they swear oaths by others among the prophets and the righteous, and those they believe to be righteous. In this case, the term tawassul by him is intended to have two correct meanings, by the consensus of the Muslims, and it is intended to have a third meaning for which no Sunnah has been reported.

As for the first two meanings—which are correct by the consensus of the scholars:

The first of them is the foundation of faith and Islam, which is tawassul through faith in him and obedience to him.

The second is his supplication and intercession, as mentioned previously.

These two are permissible by the consensus of the Muslims. An example of this is the statement of ‘Umar ibn Al-Khaṭṭāb: ‘O Allāh, when we faced drought, we used to seek means to You through our Prophet, and You would grant us rain. Now, we seek means to You through the uncle of our Prophet, so grant us rain’—meaning, through his [Al-‘Abbās’s] supplication and intercession. And His statement, Exalted is He: {and seek the means [of approach] to Him} [Al-Mā’idah: 35], meaning, nearness to Him through obedience to Him; and obedience to His Messenger is obedience to Him. He, Exalted is He, said: {He who obeys the Messenger has obeyed Allāh} [An-Nisā’: 80]. So this first type of tawassul is the foundation of the religion, and no Muslim denies this.

As for tawassul through his supplication and intercession—as ‘Umar said—he sought means through his [Al-‘Abbās’s] supplication, not through his person. This is why they turned away from tawassul through him [the Prophet] to tawassul through his uncle Al-‘Abbās. If the tawassul were through his person, this [seeking means through the Prophet himself] would have been more appropriate than tawassul through Al-‘Abbās. So, when they turned away from tawassul through him to tawassul through Al-‘Abbās, it is known that what could be done during his life became impossible after his death; unlike the tawassul which is faith in him and obedience to him, for that is legislated perpetually.

Thus, the term tawassul is intended to have three meanings:

Tawassul through obedience to him: This is obligatory, and faith is incomplete without it.

Tawassul through his supplication and intercession: This occurred during his

lifetime and will occur on the Day of Resurrection when they seek means through his intercession.

Tawassul by him in the sense of swearing an oath to Allāh by his person and asking by his person: This is what the Companions did not do in prayers for rain and the like, neither during his life nor after his death, neither at his grave nor elsewhere. This is not known in any of the well-known supplications among them. Rather, something of this sort is transmitted in weak hadiths, both attributed to the Prophet and to Companions, or from those whose statements are not proof, as we shall mention, if Allāh Exalted wills. This is what Abū Ḥanīfah and his companions said is not permissible and forbade, as they said: One should not ask [Allāh] by means of a created being, and no one should say: 'I ask You by the right of Your prophets.' Abū Al-Ḥusayn Al-Qudūrī mentioned in his major book on jurisprudence known as *Sharḥ Al-Karkhi*, in the chapter on disliked matters: And more than one of the companions of Abū Ḥanīfah have mentioned this. Bishr ibn Al-Walīd said: Abū Yūsuf narrated to us, Abū Ḥanīfah said: 'It is not appropriate for anyone to supplicate to Allāh except by Him [i.e., by Allāh Himself, His Names, Attributes]. And I dislike that one says 'by the binding nodes of honor from Your Throne' or 'by the right of Your creation.' This is also the view of Abū Yūsuf. Abū Yūsuf said: 'The binding node of honor from His Throne is Allāh [Himself], so I do not dislike this. But I dislike that one says 'by the right of so-and-so,' or 'by the right of Your prophets and messengers,' or 'by the right of the Sacred House and the Sacred Monument.' Al-Qudūrī said: Asking by His creation is not permissible because the creation has no right upon the Creator, so it is impermissible by consensus.

This statement of Abū Ḥanīfah and his companions, that Allāh is not asked by means of a created being, has two implications:

One of them is in agreement with the rest of the Imams who forbid anyone from swearing an oath by a created being. For if it is forbidden to swear an oath upon a creature by a creature, then it is even more fitting and necessary to forbid swearing an oath upon the Creator by a creature. This is unlike His, Glorified is He, swearing oaths by His creatures, such as 'By the night when it covers' [Al-Layl: 1], 'And [by] the day when it appears' [Al-Layl: 2], 'By the sun and its brightness' [Ash-Shams: 1], 'By those [angels] who extract with violence' [An-Nāzi'āt: 1], 'By those [angels] lined up in rows' [Aṣ-Ṣāffāt: 1]. For His swearing by His creatures includes mention of His signs indicating His power, wisdom, and oneness, which makes His oath appropriate, unlike the creature [swearing]. For the creature's swearing by creatures is associating partners with their Creator, as reported in the Sunan from the Prophet (peace be upon him) that he said: 'Whoever swears by other than Allāh has committed shirk.' At-Tirmidhī and others authenticated it. In another wording: 'has committed disbelief.' Al-Ḥākim authenticated it. It is established from him in the two Sahihs [Al-Bukhārī and Muslim] that he said: 'Whoever is to swear an oath, let him swear by Allāh or remain silent.' And he said: 'Do not swear by your fathers, for Allāh forbids you to swear by your fathers.' And in the two Sahihs from him, he said: 'Whoever swears by Al-Lāt and Al-'Uzzā, let him say: There is no god but Allāh.'

The Muslims have agreed that whoever swears by revered creatures, or by what he believes to be sacred, such as the Throne, the Kursī, the Ka'bah, the Sacred Mosque, Al-Masjid Al-Aqṣā, the Prophet's Mosque, the angels, the righteous,

kings, the swords of the mujāhidīn, the soil of the graves of prophets and the righteous, oaths by the crossbow, the trousers of chivalry, and other such things—his oath is not binding and there is no expiation for swearing by such things. Swearing by creatures is forbidden according to the majority, and it is the madhhab of Abū Ḥanīfah and one of the two opinions in the madhhab of Ash-Shāfi‘ī and Aḥmad. Consensus of the Companions has been reported on this. It has also been said that it is disliked in a way that suggests avoidance, but the first view is more correct. To the extent that ‘Abdullāh ibn Mas‘ūd, ‘Abdullāh ibn ‘Abbās, and ‘Abdullāh ibn ‘Umar said: ‘For me to swear by Allāh falsely is more beloved to me than to swear by other than Allāh truthfully.’ This is because swearing by other than Allāh is shirk, and shirk is greater than lying.

We only know of disagreement regarding swearing by the prophets. From Aḥmad, concerning swearing by the Prophet (peace be upon him), there are two narrations. One is that the oath is not binding by him, like the view of the majority: Mālik, Abū Ḥanīfah, and Ash-Shāfi‘ī. The second is that the oath is binding by him, and a group of his companions chose this, like Al-Qāḍī and his followers. Ibn Al-Mundhir agreed with these. Most of these restricted the disagreement in this matter specifically to the Prophet (peace be upon him), while Ibn ‘Aqīl extended this ruling to all other prophets. However, making expiation obligatory for swearing by a creature, even if it is a prophet, is an extremely weak opinion, contradicting the principles and texts.

Therefore, swearing an oath by him [the Prophet] upon Allāh—and asking by him in the sense of an oath—is of this category [i.e., prohibited]. As for asking by a creature when the *bā* [preposition ‘by’] indicates causality and is not the *bā* of oath—and there is a difference between them—then the Prophet (peace be upon him) was commanded to fulfill oaths. It is established from him in the two Sahihs that he said: ‘Indeed, among the servants of Allāh is one who, if he were to swear an oath upon Allāh, He would fulfill it.’ He said this when Anas ibn An-Naḍr said: ‘Will the tooth of Ar-Rubayyi’ be broken?’ He [Anas] said: ‘No, by the One Who sent you with the truth, her tooth will not be broken.’ [The Prophet] said: ‘O Anas, the Book of Allāh mandates retribution.’ Then the people [relatives of the victim] were satisfied and pardoned. So the Prophet (peace be upon him) said: ‘Indeed, among the servants of Allāh is one who, if he were to swear an oath upon Allāh, He would fulfill it.’ And he said: ‘Perhaps a disheveled, dust-covered person, turned away from doors—if he were to swear an oath upon Allāh, He would fulfill it.’ Muslim and others narrated it. And he said: ‘Shall I not inform you of the people of Paradise? Every weak, humble person; if he were to swear an oath upon Allāh, He would fulfill it. Shall I not inform you of the people of Hellfire? Every harsh, arrogant, haughty person.’ This is in the two Sahihs. Likewise, the hadith of Anas ibn An-Naḍr [is in both], while the other is unique to Muslim. It has been narrated regarding his statement: ‘Indeed, among the servants of Allāh is one who, if he were to swear an oath upon Allāh, He would fulfill it,’ that he said: ‘Among them is Al-Barā’ ibn Mālik.’ When the battle intensified between the Muslims and the disbelievers, they would say: ‘O Barā’, swear an oath upon your Lord.’ So he would swear an oath upon Allāh, and the disbelievers would be defeated. When they were at a bridge in As-Sūs, they said: ‘O Barā’, swear an oath upon your Lord.’ He said: ‘O Lord, I swear an oath upon You that You grant us their backs [i.e., victory over them] and make me the first martyr.’ Allāh fulfilled his oath; the enemy was defeated, and Al-Barā’ ibn Mālik

was martyred that day. This is the brother of Anas ibn Mālik; he killed one hundred men in single combat, besides those in whose killing he participated. On the day of [the battle against] Musaylimah, he was carried on a shield and thrown into the garden [fortress] until he opened the gate.

Swearing an oath by him [Allāh] upon another person means that the swearer takes an oath upon someone else that they must do such-and-such. If that person breaks the oath and does not fulfill it, the expiation is upon the swearer, not upon the one sworn upon, according to the generality of jurists. This is like if one swore upon his slave, his child, or his friend that they must do something, and they did not do it; the expiation is upon the swearer who broke the oath.

As for the statement: 'I ask you by Allāh to do such-and-such,' this is a request and not an oath. In the hadith: 'Whoever asks you by Allāh, then give him.' There is no expiation for this if his request is not answered. All of creation asks Allāh, the believer and the disbeliever among them. Allāh may answer the supplication of the disbelievers, for the disbelievers ask Allāh for provision, and He provides for them and gives them drink. And when adversity touches them at sea, lost are [all] those they invoke except Him. But when He delivers them to the land, they turn away. And ever is man ungrateful. As for those who swear oaths upon Allāh and He fulfills their oaths, they are specific people.

Asking is like the asker saying to Allāh: 'I ask You by the fact that all praise is Yours, You are Allāh, the Bestower, the Originator of the heavens and the earth, O Possessor of Majesty and Honor.' And 'I ask You by the fact that You are Allāh, the One, the Eternal Refuge, Who neither begets nor is born, nor is there to Him any equivalent.' And 'I ask You by every name belonging to You by which You have named Yourself, or revealed in Your Book, or taught to any of Your creation, or kept hidden in the knowledge of the unseen with You.' This is asking Allāh, Exalted is He, by His names and attributes, and it is not swearing an oath upon Him. For His actions are the requirement of His names and attributes. His forgiveness and mercy are from the requirement of His names Al-Ghaḥūr and Ar-Raḥīm, and His pardon is from the requirement of His name Al-'Afuww. This is why when 'Ā'ishah said to the Prophet (peace be upon him): 'If I coincide with Laylat al-Qadr, what should I say?' He said: 'Say: O Allāh, You are Pardoning, You love to pardon, so pardon me.' His guidance and direction are from the requirement of His name Al-Hādī. In the narration transmitted from Aḥmad ibn Ḥanbal, he commanded a man to say: 'O Guide of the bewildered, guide me to the path of the truthful and make me among Your righteous servants.' All the good that Allāh does for His servant is from the requirement of His name Ar-Rabb. This is why it is said in supplication: 'Yā Rabb, Yā Rabb,' as Ādam said: {Our Lord, we have wronged ourselves, and if You do not forgive us and have mercy upon us, we will surely be among the losers} [Al-A'raf: 23]. And Nuḥ said: {My Lord, I seek refuge in You from asking You that of which I have no knowledge. And unless You forgive me and have mercy upon me, I will be among the losers} [Hūd: 47]. And Ibrāhīm said: {Our Lord, I have settled some of my descendants in an uncultivated valley} [Ibrāhīm: 37]. And likewise the rest of the prophets. Mālik and Ibn Abī 'Imrān from the companions of Abū Ḥanīfah, and others, disliked for the supplicant to say: 'O my Master, O my Master.' They said: 'Say as the prophets said: 'My Lord, My Lord.' His name The Ever-Living, The Self-Sustaining encompasses the fundamental meanings of the names and attributes, as has been elaborated elsewhere. This is why the Prophet (peace be

upon him) used to say it when exerting himself in supplication.

So, when the one asked is asked by something—and the *bā'* is for causality (*sabab*)—he is asked by a cause that necessitates the existence of what is asked for. So when one says: 'I ask You by the fact that all praise is Yours, You are Allāh, the Bestower, the Originator of the heavens and the earth,' then His being Praiseworthy, Bestower, Originator of the heavens and the earth necessitates that He bestows upon His asking servant. His being Praiseworthy necessitates that He does what He is praised for, and the servant's praise of Him is a cause for the answering of his supplication. This is why the one praying is commanded to say: *Sami'a Allāhu liman ḥamidah*. Hearing here means answering and acceptance, like his (peace be upon him) saying: 'I seek refuge in You from knowledge that does not benefit, from a heart that does not fear, from a soul that is not satisfied, and from a supplication that is not heard'—meaning, not answered. Related to this is the statement of Al-Khalīl [Ibrāhīm] at the end of his supplication: {Indeed, my Lord is the Hearer of supplication} [Ibrāhīm: 39]. Also related is His statement, Exalted is He: {And among you are listeners to them} [At-Tawbah: 47], and His statement: {And among those who are Jews are listeners to falsehood, listeners to another people who have not come to you} [Al-Mā'idah: 41]—meaning, they accept falsehood and accept from another people who have not come to you. This is why the one praying is commanded to supplicate after praising Allāh after the Tashahhud, which includes extolling Allāh, Glorified is He. The Prophet (peace be upon him) said to someone he saw praying and supplicating without having praised his Lord or sent prayers upon His Prophet: 'This one has been hasty.' Then he called him and said: 'When one of you prays, let him begin by praising Allāh and extolling Him, then let him send prayers upon the Prophet (peace be upon him), and then let him supplicate thereafter for whatever he wishes.' Abū Dāwūd and At-Tirmidhī reported it, and the latter graded it authentic. 'Abdullāh ibn Mas'ūd said: 'I was praying while the Prophet (peace be upon him), Abū Bakr, and 'Umar were with him. When I sat, I began by extolling Allāh, then sending prayers upon His Prophet, then I supplicated for myself. The Prophet (peace be upon him) said: 'Ask, you will be given.' At-Tirmidhī reported it and graded it good.

So, the term *sam'* (hearing) can mean the perception of sound, and it can mean understanding the meaning along with that, and it can mean acceptance and response along with understanding. He, Exalted is He, said: {Had Allāh known any good in them, He would have made them hear} [Al-Anfāl: 23]. Then He said: {And if He had made them hear} [Al-Anfāl: 23] in this state they are in, they would not accept the truth, then {they would have turned away, while they were averse}. So He condemned them for not understanding the Qur'ān, and [implied that] even if they understood it, they would not act upon it.

When an asker says to another: 'I ask by Allāh,' he is only asking him by his faith in Allāh, and that is a cause for giving to the one who asked him by it. For He, Glorified is He, loves kindness to creation, especially if what is sought is the cessation of oppression, for He commands justice and forbids oppression. His command is the greatest of causes in urging the doer, so there is no cause more fitting to necessitate its effect than the command of Allāh, Exalted is He. It has come in a hadith narrated by Aḥmad in his Musnad and Ibn Mājah from 'Atīyah Al-'Awfī from Abū Sa'īd Al-Khudrī, from the Prophet (peace be upon him), that he taught the one going out to prayer to say in his supplication: '...and

I ask You by the right of the askers upon You and by the right of this walking of mine, for I have not come out of arrogance, nor vanity, nor showing off, nor seeking reputation, but I came out seeking protection from Your wrath and seeking Your pleasure.' If this [hadith] is authentic, then the right of the askers upon Him is that He answers them, and the right of the worshippers upon Him is that He rewards them. It is a right He obligated upon Himself for them, just as one asks by faith and righteous deeds which He made a cause for answering supplication, as in His statement, Exalted is He: {And He answers [the supplication of] those who have believed and done righteous deeds and increases them from His bounty} [Ash-Shūrā: 26]. And just as one asks by His promise, because His promise necessitates the fulfillment of what He promised. Examples include the believers' statement: {Our Lord, indeed we have heard a caller calling to faith, [saying], 'Believe in your Lord,' and we have believed. Our Lord, so forgive us our sins and remove from us our misdeeds and cause us to die with the righteous} [Āl 'Imrān: 193]. And His statement: {Indeed, there was a party of My servants who said, 'Our Lord, we have believed, so forgive us and have mercy upon us, and You are the best of the merciful.' But you took them in mockery to the point that they made you forget My remembrance} [Al-Mu'minūn: 109-111]. Similar to this is the Prophet's (peace be upon him) earnest plea on the Day of Badr when he said: 'O Allāh, fulfill for me what You promised me.' Likewise, what is in the Torah, that Allāh, Exalted is He, became angry with the Children of Israel, so Mūsā began asking his Lord and mentioning what He had promised Ibrāhīm; he asked Him by His prior promise to Ibrāhīm.

Among asking by righteous deeds is the asking of the three who took shelter in a cave; each one of them asked by a great deed in which he was sincere to Allāh, because that deed was something Allāh loves and is pleased with, a love that necessitates answering its doer. This one asked by his dutifulness to his parents, this one asked by his complete chastity, and this one asked by his trustworthiness and kindness. Likewise, Ibn Mas'ūd used to say at the time of saḥar: 'O Allāh, You commanded me, and I obeyed You; You called me, and I answered You; and this is saḥar, so forgive me.' Related to this is the hadith of Ibn 'Umar that he used to say on [Mount] Aṣ-Ṣafā: 'O Allāh, You said—and Your word is the truth—{Call upon Me; I will respond to you} [Chāfir: 60], and indeed You do not fail in [Your] promise.' Then he mentioned the well-known supplication from Ibn 'Umar that he used to say on Aṣ-Ṣafā.

Thus, it has become clear that the statement of the one saying 'I ask You by such-and-such' is of two types: for the bā' may be for an oath or it may be for causality. So it may be an oath by it upon Allāh, or it may be asking by means of its cause.

As for the first: Swearing an oath by creatures is not permissible upon a creature, so how [can it be permissible] upon the Creator?

As for the second, which is asking by something revered, like asking by the right of the prophets: there is disagreement concerning this. It has already been mentioned from Abū Ḥanīfah and his companions that this is not permissible. Some people permit this. So we say: The statement of the asker to Allāh, Exalted is He: 'I ask You by the right of so-and-so and so-and-so' among the angels, prophets, righteous, and others, or 'by the status of so-and-so,' or 'by the sanctity of so-and-so,' implies that these individuals have status with Allāh, and this is

correct. For these individuals do have a station, status, and sanctity with Allāh, which necessitates that Allāh raises their ranks, magnifies their esteem, and accepts their intercession when they intercede—although He, Glorified is He, said: {Who is it that can intercede with Him except by His permission?} [Al-Baqarah: 255]. It also implies that whoever follows them and takes them as an example in matters where it is prescribed to follow their example will be successful, and whoever obeys their command which they conveyed from Allāh will be successful. However, their mere rank and status itself is not something that necessitates the answering of his [the asker's] supplication when he asks Allāh by them, such that he should ask Allāh by that. Rather, their status benefits him also if he follows them and obeys them in what they were commanded [to convey] from Allāh, or takes them as a model in what they established as Sunnah for the believers. It also benefits him if they supplicate for him and intercede for him. But if there is no supplication or intercession from them, nor any cause from him [the asker] that necessitates an answer, then he has not sought intercession through their status, nor will his asking by their status be beneficial for him with Allāh. Rather, he will have asked by an extraneous matter unrelated to him, which is not a cause for his benefit. If a man were to say to a great person who is obeyed: 'I ask you by the obedience of so-and-so to you, and by your love for him due to his obedience to you, and by his status with you which his obedience to you necessitated,' he would have asked him by an extraneous matter that has no connection to him [the asker]. Likewise, Allāh's kindness to these favored ones, His love for them, and His magnifying of their esteem, along with their worship of Him and obedience to Him—there is nothing in what necessitates answering the supplication of one who asks by them. Rather, what necessitates answering his supplication is a cause originating from him, such as his obedience to them, or a cause originating from them, such as their intercession for him. If both of these are absent, then there is no cause.

Yes, if he were to ask Allāh by his faith in Muḥammad (peace be upon him), his love for him, his obedience to him, and his following of him, he would have asked Him by a great cause that necessitates the answering of the supplication. Indeed, this is the greatest of causes and means. The Prophet (peace be upon him) explained that his intercession in the Hereafter benefits the people of Tawḥid, not the people of Shirk, and it is deserved by the one who supplicates for him for Al-Wasilah, as in the Sahih [hadith] where he said: 'When you hear the mu'adhdhin, say what he says, then send prayers upon me, for indeed, whoever sends prayers upon me once, Allāh sends prayers upon him ten times. Then ask Allāh for Al-Wasilah for me, for it is a rank in Paradise befitting only one servant from the servants of Allāh, and I hope that I will be that servant. So whoever asks Allāh for Al-Wasilah for me, my intercession will be permissible for him on the Day of Resurrection.' And in the Sahih [hadith], Abū Hurayrah asked him: 'Who among the people will be the most fortunate with your intercession on the Day of Resurrection?' He said: 'He who says Lā ilāha illā Allāh sincerely from his heart.' So he (peace be upon him) explained that the people most deserving of his intercession on the Day of Resurrection are those greatest in Tawḥid and sincerity, because Tawḥid is the essence of the religion, and Allāh does not forgive that partners be associated with Him, but He forgives what is less than that for whom He wills. So He, Glorified is He, none intercedes with Him except by His permission. When Muḥammad (peace be upon him) is granted

intercession, his Lord sets a limit for him, and he admits them into Paradise, and that is according to the Tawhīd and faith established in their hearts. He (peace be upon him) mentioned that whoever asks Allāh for Al-Wasīlah for him, his intercession becomes permissible for him on the Day of Resurrection. Thus, he explained that his intercession is attained by following him in the Tawhīd and faith he brought, and by the supplication he prescribed for us to make for him.

As for asking 'by the right of so-and-so,' it is based on two principles: First, what right does he have with Allāh? Second, do we ask Allāh by that right, just as we ask by status and sanctity?

Regarding the first, some people say: The creature has a right upon the Creator that is known by reason, and they draw an analogy between the creature and the Creator, as said by those Mu'tazilah and others who hold this view. And some people say: The creature has no right upon the Creator under any circumstance, but what He does is known by virtue of His promise and report, as said by those followers of Jahm, Al-Ash'arī, and others who attribute themselves to the Sunnah. And among them are those who say: Rather, Allāh has prescribed mercy upon Himself and obligated upon Himself a right for His believing servants, just as He forbade oppression for Himself. No creature obligated that upon Him, nor is He comparable to His creatures. Rather, it is by virtue of His mercy, wisdom, and justice that He prescribed mercy upon Himself and forbade oppression for Himself, as He said in the authentic divine hadith: 'O My servants, I have forbidden oppression for Myself and have made it forbidden among you, so do not oppress one another.' And He, Exalted is He, said: {Your Lord has prescribed upon Himself mercy} [Al-An'ām: 54]. And He, Exalted is He, said: {And incumbent upon Us was support of the believers} [Ar-Rūm: 47]. And in the two Sahihs, from Mu'adh from the Prophet (peace be upon him), that he said: 'O Mu'adh, do you know what Allāh's right upon His servants is?' I said: 'Allāh and His Messenger know best.' He said: 'His right upon them is that they worship Him and associate nothing with Him. O Mu'adh, do you know what the servants' right upon Allāh is if they do that?' I said: 'Allāh and His Messenger know best.' He said: 'Their right upon Him is that He will not punish them.' Based on this view, His prophets and righteous servants have a right upon Him, Glorified is He, which He obligated upon Himself along with His informing [us] of it. According to the second view, they deserve what He informed would occur, even if there is no cause necessitating it.

So, whoever says the creature has no right upon the Creator by which He may be asked—as it is narrated that Allāh, Exalted is He, said to Dāwūd: 'And what right did your forefathers have upon Me?'—this is correct if what is meant by it is that the creature has no right upon Him by analogy and comparison to His creation, like the right a creature has upon another creature. This is what ignorant worshippers assume, that they have a right upon Allāh, Glorified is He, due to their worship. This is because ignorant souls imagine that a person, through his worship and knowledge, acquires a right upon Allāh similar to what a creature acquires upon another creature, like those who serve their kings and masters, bringing them benefit and warding off harm from them. One of them remains demanding compensation and reward for that, and says to him [the master] upon seeing coldness or aversion from him: 'Did I not do such-and-such?' reminding him of favors done, and even if he doesn't say it with his tongue, it is in his heart. Imagining something like this regarding Allāh, Exalted is

He, stems from man's ignorance and wrongdoing. This is why He, Glorified is He, explained that man's deeds benefit himself, and that Allāh is free of need from creation, as in His statement, Exalted is He: {If you do good, you do good for yourselves; and if you do evil, [you do it] to yourselves} [Al-Isrā': 7]. And His statement, Exalted is He: {Whoever does righteousness—it is for his [own] soul; and whoever does evil [does so] against it. And your Lord is not unjust to [His] servants} [Fuṣṣilat: 46]. And His statement, Exalted is He: {If you disbelieve, indeed, Allāh is free from need of you. And He does not approve for His servants disbelief. And if you are grateful, He approves it for you} [Az-Zumar: 7]. And His statement, Exalted is He: {And whoever is grateful is grateful only for [the benefit of] himself. And whoever denies [His favor]—then indeed, my Lord is Free of need, Generous} [An-Naml: 40]. And He, Exalted is He, said in the story of Mūsā (peace be upon him): {'If you are grateful, I will surely increase you [in favor]; but if you deny, indeed, My punishment is severe.' And Mūsā said, 'If you should disbelieve, you and whoever is on the earth entirely—indeed, Allāh is Free of need, Praiseworthy.'} [Ibrāhīm: 7-8]. And He, Exalted is He, said: {And do not be grieved by those who hasten into disbelief. Indeed, they will never harm Allāh at all} [Āl 'Imrān: 176]. And He, Exalted is He, said: {And [due] to Allāh from the people is a pilgrimage to the House—for whoever is able to find thereto a way. But whoever disbelieves—then indeed, Allāh is free from need of the worlds} [Āl 'Imrān: 97]. He, Glorified is He, has explained that He is the One Who bestows the favor of [enabling] the deed, as He, Exalted is He, said: {They consider it a favor to you that they have accepted Islam. Say, 'Do not consider your Islam a favor to me. Rather, Allāh has conferred favor upon you that He has guided you to the faith, if you should be truthful.'} [Al-Ḥujurāt: 17]. And He, Exalted is He, said: {And know that among you is the Messenger of Allāh. If he were to obey you in much of the matter, you would be in difficulty, but Allāh has endeared to you the faith and has made it pleasing in your hearts and has made hateful to you disbelief, defiance, and disobedience. Those are the [rightly] guided. [It is] as bounty from Allāh and favor. And Allāh is Knowing, Wise} [Al-Ḥujurāt: 7-8]. And in the authentic divine hadith: 'O My servants, you can never reach My harm so as to harm Me, and you can never reach My benefit so as to benefit Me. O My servants, you err by night and day, and I forgive all sins, and I do not mind, so seek forgiveness from Me, I will forgive you. O My servants, if the first of you and the last of you, the humans of you and the jinn of you, were upon the most wicked heart of any single man among you, that would not decrease My dominion in the slightest. O My servants, if the first of you and the last of you, the humans of you and the jinn of you, were upon the most pious heart of any single man among you, that would not increase My dominion in the slightest. O My servants, if the first of you and the last of you, the humans of you and the jinn of you, were to stand in one place and ask of Me, and I were to give every person among them what he asked, that would not decrease what I have anymore than a needle decreases [the water] when dipped into the sea.'

Between the Creator, Exalted is He, and the creature, there are differences that are not hidden from anyone with the slightest insight.

Among them: The Lord, Exalted is He, is self-sufficient from all else, and it is impossible for Him to be in need of another in any way whatsoever. Whereas kings and masters of slaves are in necessary need of others.

Among them: The Lord, Exalted is He, although He loves righteous deeds, is

pleased, and rejoices at the repentance of the repentant, He is the One Who creates that and makes it easy. So what He loves and is pleased with only occurs by His power and will. This is evident according to the madhhab of Ahl as-Sunnah wa-l-Jamā'ah, who affirm that Allāh is the One Who bestows the blessing of faith upon His servants, unlike the Qadariyyah. Whereas a creature may attain what he loves through the action of another.

Among them: The Lord, Exalted is He, commanded the servants with what benefits them and forbade them from what corrupts them, as Qatādah said: 'Indeed, Allāh did not command the servants with what He commanded them out of need for them, nor did He forbid them from what He forbade them out of stinginess towards them. Rather, He commanded them with what benefits them and forbade them from what harms them.' This is unlike the creature who commands another with what he needs and forbids him from what he forbids out of stinginess towards him. This is also evident according to the madhhab of the Salaf and Ahl as-Sunnah, who affirm His wisdom and mercy and say: He only commanded the servants with good that benefits them and only forbade them from evil that harms them; unlike the Mujabbirah who say: He may command them with what harms them and forbid them from what benefits them.

Among them: He, Glorified is He, is the One Who bestows the blessing of sending messengers and revealing books, and He is the One Who bestows the blessing of power, senses, and other things through which knowledge and righteous action are attained. And He is the Guide for His servants, so there is no might nor power except by Him. This is why the people of Paradise said: {Praise to Allāh, who has guided us to this; and we would never have been guided if Allāh had not guided us. Certainly the messengers of our Lord had come with the truth} [Al-A'rāf: 43]. A creature is not capable of any of that.

Among them: His blessings upon His servants are too great to be counted. Even if worship were considered a recompense for blessings, worship would not suffice to thank [Him] for even a small portion of them—so how [can it be], when worship itself is also from His blessings?

Among them: The servants are constantly falling short, in need of His pardon and forgiveness. So no one will enter Paradise by his deeds, and there is no one except that he has sins for which he needs Allāh's forgiveness: {And if Allāh were to impose blame on the people for what they have earned, He would not leave upon the back of it [the earth] any creature} [Fā'ir: 45]. His (peace be upon him) statement: 'None of you will enter Paradise by his deeds' does not contradict His statement, Exalted is He: {as reward for what they used to do} [Al-Wāq'iah: 24]. For what is negated [in the hadith] is negated with the *bā'* of exchange (*muqābalah*) and compensation (*mu'āwadāh*), as one says, 'I sold this for that.' And what is affirmed [in the verse] is affirmed with the *bā'* of causality (*sabab*). So the deed does not equal the reward, even though it is a cause for the reward. This is why whoever thinks that he has fulfilled what is obligatory upon him and that he does not need the forgiveness and pardon of the Lord, Exalted is He, is astray, as is established in the Sahih from the Prophet (peace be upon him) that he said: 'No one will enter Paradise by his deeds.' They said: 'Not even you, O Messenger of Allāh?' He said: 'Not even I, unless Allāh covers me with mercy from Him and bounty.' And it is narrated: 'with His forgiveness.' Also related to this is the hadith in the Sunan from the Prophet (peace be upon him) that he

said: 'Indeed, if Allāh were to punish the inhabitants of His heavens and the inhabitants of His earth, He would punish them while not being unjust to them. And if He were to have mercy on them, His mercy for them would be better than their deeds.' [End of] the hadith.

Whoever says: 'Rather, the creature has a right upon Allāh,' this is correct if he means by it the right whose occurrence Allāh has informed [us] of, for Allāh is truthful, He does not break the promise. And He is the One Who obligated it upon Himself by His wisdom, bounty, and mercy. This one who deserves this right, when he asks Allāh, Exalted is He, by it, he is asking Allāh, Exalted is He, to fulfill His promise, or he is asking Him by the causes to which Allāh linked the effects, like righteous deeds. This is appropriate. But as for someone who does not deserve this right, when he asks Him by the right of that person, it is like asking Him by the status of that person. This is asking by a matter extraneous to this asker; he has not asked Him by a cause suitable for the answering of his supplication.

As for asking Allāh by His names and attributes which necessitate what He does for the servants, such as guidance, provision, and victory, this is the greatest thing by which Allāh, Exalted is He, is asked. So the statement of the objector: 'One should not ask by the right of the prophets, for the creature has no right upon the Creator,' is rejected. For the hadith of Mu'adh, previously cited, is established in the two Sahihs, and He, Exalted is He, said: {Your Lord has prescribed upon Himself mercy} [Al-An'ām: 54], {And incumbent upon Us was support of the believers} [Ar-Rūm: 47]. So it is said to the objector: The discussion here involves two points:

First: Regarding the right of the servants upon Allāh.

Second: Regarding asking Him by that right.

As for the first, there is no doubt that Allāh, Exalted is He, promised the obedient that He would reward them, and promised the askers that He would answer them, and He is the Truthful One Who does not break the promise. Allāh, Exalted is He, said: {[It is] the promise of Allāh [made] in truth. And who is more truthful than Allāh in statement?} [An-Nisā': 122], {[It is] the promise of Allāh. Allāh does not fail in His promise, but most of the people do not know.} [Ar-Rūm: 6], {So never think that Allāh will fail in His promise to His messengers.} [Ibrāhīm: 47]. This is something whose occurrence is necessary by virtue of the promise, by the consensus of the Muslims. They disagreed: Is anything obligatory upon Him without that [promise]? There are three views—as mentioned before. It was said: No right is obligatory upon Him for anyone without that. It was said: Rather, obligations are incumbent upon Him and prohibitions are forbidden for Him by analogy to His servants. And it was said: He obligated upon Himself and forbade for Himself, so what He obligated upon Himself is obligatory upon Him, and what He forbade for Himself is forbidden for Him, as is established in the Sahih from the hadith of Abū Dharr, as mentioned before. Oppression is impossible from Him by the consensus of the Muslims, but they disagreed about the [nature of] oppression that does not occur. It was said: It is the impossible, and every possible thing He could potentially do would not be oppression, because oppression is either disposing of the property of another, or violating the command of one whose obedience is obligatory upon Him, and both are impossible for Him. It was said: Rather,

what would be oppression from the servants is oppression from Him [if He were to do it]. And it was said: Oppression is placing something in other than its proper place. So He, Glorified is He, does not wrong the people at all. He, Exalted is He, said: {But he who does righteous deeds while he is a believer will fear neither injustice nor deprivation} [Ĥāhā: 112]. The commentators said: [Injustice is] that the sins of another are loaded onto him and he is punished for other than his own sin, and [deprivation is] that his good deeds are diminished. And He, Exalted is He, said: [Indeed, Allāh does not wrong [anyone] the weight of an atom. And if it is a good deed, He multiplies it and gives from Himself a great reward] [An-Nisā': 40], {And We did not wrong them, but they wronged themselves} [Hūd: 101].

As for the second point, it is said: What Allāh and His Messenger have explained to be a right of the servants upon Allāh is indeed a right. However, the discussion is about asking by that [right]. So it is said: If the right by which one asks is a cause for the answering of the request, then asking by it is good, like the right that is due to His worshippers and askers. But if the asker says: 'By the right of so-and-so and so-and-so,' then if those individuals have a right with Allāh that He will not punish them, and that He will honor them with His reward and raise their ranks—as He promised them and obligated upon Himself—then the mere fact that those individuals deserve the honor from Allāh that they deserved does not constitute a cause for the request of this asker. For that one deserved what he deserved because of the faith and obedience Allāh facilitated for him. This [asker] does not deserve what that one deserved. So there is nothing in Allāh's honoring of that one which constitutes a cause necessitating the answering of this one [the asker]. If he says: 'The cause is his [the revered person's] intercession and supplication,' then this is correct if he has indeed interceded for him and supplicated for him. But if he did not intercede for him and did not supplicate for him, then there is no cause here. If he says: 'The cause is my love for him, my faith in him, and my allegiance to him,' then this is a legislated cause, and it is asking Allāh and seeking means to Him through this asker's faith, his love for Allāh and His Messenger, and his obedience to Allāh and His Messenger. However, one must differentiate between love for Allāh and love with Allāh. Whoever loves a creature as he loves the Creator has set up a rival to Allāh, and this love harms him and does not benefit him. But whoever loves Allāh, Exalted is He, more than anything else, and loves His prophets and righteous servants for His sake, then his love for Allāh, Exalted is He, is the most beneficial of things. The distinction between these two is one of the greatest matters.

If it is said: If tawassul through faith in him [the Prophet], love for him, and obedience to him occurs in two ways—sometimes one seeks means through that to His reward and His Paradise and this is the greatest of means, and sometimes one seeks means through that in supplication, as you mentioned examples of—then the statement of the one saying: 'I ask You by Your Prophet Muḥammad' should be interpreted as meaning: 'I ask You by my faith in him and my love for him,' and 'I seek means to You through my faith in him and my love for him,' and the like. And you have mentioned that this is permissible without dispute.

It is replied: Whoever intends this meaning is correct in that, without dispute. If the speech of those among the Salaf who sought means through the Prophet (peace be upon him) after his death—as transmitted from some Companions,

Tābi'in, and from Imam Aḥmad and others—is interpreted according to this meaning, then this is good. In that case, there would be no dispute in the matter. However, many among the common people use this expression absolutely and do not intend this meaning. These are the ones whom those who objected, objected against. This is just as the Companions used to intend by tawassul through him, tawassul through his supplication and intercession, and this is permissible without dispute. Then, most people in our time do not intend this meaning by this expression.

If it is said: But a man may say to another, 'By the right of kinship!'

It is replied: Kinship necessitates a right upon its possessor for the relative, as Allāh, Exalted is He, said: {And fear Allāh through whom you ask one another, and the wombs} [An-Nisā': 1]. And the Prophet (peace be upon him) said: 'The womb is a derivative from The Most Merciful. Whoever maintains it, Allāh maintains connection with him, and whoever severs it, Allāh severs connection with him.' And he said: 'When Allāh created the womb, it clung to the waist of The Most Merciful and said: 'This is the station of one seeking refuge in You from being severed.' He said: 'Are you not pleased that I maintain connection with whoever maintains connection with you, and I sever connection with whoever severs connection with you?' It said: 'Yes indeed, I am pleased.' And he (peace be upon him) said: 'Allāh, Exalted is He, says: 'I am The Most Merciful, I created the womb and derived a name for it from My name. Whoever maintains connection with it, I maintain connection with him, and whoever severs it, I cut him off.'

It has been narrated from 'Alī that when his nephew asked him by the right of Ja'far, his father, he would give him due to the right Ja'far had upon 'Alī. The right of the relative remains after his death, as in the hadith: A man said: 'O Messenger of Allāh, is there anything left of the dutifulness to my parents that I can show them after their death?' He said: 'Yes, supplicating for them, seeking forgiveness for them, fulfilling their pledges after them, and maintaining the ties of kinship that you only have through them.' And in the other hadith, the hadith of Ibn 'Umar: 'Among the most dutiful of acts is for a man to maintain connection with the people beloved by his father after he has passed away.' So, maintaining ties with the relatives and friends of the deceased after his death is part of the completion of dutifulness to him.

What Abū Ḥanīfah and his companions, and other scholars, said—that it is not permissible to ask Allāh, Exalted is He, by means of a creature, neither by the right of the prophets nor anything else—implies two things, as mentioned before:

First: Swearing an oath upon Allāh, Glorified and Exalted is He, by him [the creature]. This is forbidden according to the majority of scholars, as mentioned before, just as it is forbidden to swear an oath upon Allāh by the Ka'bah and the sacred sites by the consensus of the scholars.

Second: Asking by him. This is permitted by a group of people, and narrations regarding this have been transmitted from some of the Salaf, and it is found in the supplications of many people. However, what is narrated from the Prophet (peace be upon him) regarding this is all weak, rather fabricated. There is no established hadith from him that they might think constitutes proof for them, except the hadith of the blind man whom he taught to say: 'I ask You and turn to You by Your Prophet Muḥammad, the Prophet of Mercy.' The hadith of the

blind man provides no proof for them, for it is explicit that he only sought means through the supplication of the Prophet (peace be upon him) and his intercession. It was a request from the Prophet (peace be upon him) for supplication, and the Prophet (peace be upon him) commanded him to say: 'O Allāh, accept his intercession for me.' This is why Allāh restored his sight when the Prophet (peace be upon him) supplicated for him, and this was considered one of the signs of the Prophet (peace be upon him). If other blind people, for whom the Prophet (peace be upon him) did not supplicate, were to seek means by asking by him, their situation would not be like his situation. The supplication of the Commander of the Faithful, 'Umar ibn Al-Khaṭṭāb, during the prayer for rain, which is well-known among the Muhājirūn and Anṣār, and his statement: 'O Allāh, when we faced drought, we used to seek means to You through our Prophet, and You would grant us rain. Now, we seek means to You through the uncle of our Prophet,' indicates that the legislated tawassul according to them was tawassul through his [the living person's] supplication and intercession, not asking by his [the Prophet's] person. For if this [asking by his person] were legislated, 'Umar, the Muhājirūn, and the Anṣār would not have turned away from asking by the Messenger to asking by Al-'Abbās.

Dispute became widespread regarding asking by the prophets and the righteous, but not regarding swearing oaths by them, because there is a difference between asking and swearing an oath. The asker is supplicating, humble, asking by a cause suitable for response. The one swearing an oath is higher than this, for he is a seeker emphasizing his request with an oath. The swearer only swears upon someone he believes will fulfill his oath. Fulfilling oaths is specific to certain servants. As for answering askers, it is general; for Allāh answers the call of the distressed and the call of the oppressed, even if he is a disbeliever. In the Ṣaḥīḥ [hadith] from the Prophet (peace be upon him), he said: 'There is no supplicant who calls upon Allāh with a supplication that does not involve sin or severing ties of kinship, except that Allāh gives him one of three outcomes: either He hastens his supplication [in this life], or He stores up for him good like it [in the Hereafter], or He diverts from him evil like it.' They said: 'O Messenger of Allāh, then we should supplicate much.' He said: 'Allāh is more [bountiful].'

This tawassul by the prophets in the sense of asking by them—which Abū Ḥanīfah, his companions, and others said is not permissible—there is nothing in the known madhhab of Mālik that contradicts this, let alone making this an issue of reviling. Whoever transmits from the madhhab of Mālik that he permitted tawassul by him [the Prophet] in the sense of swearing an oath by him or asking by him, has no transmission from Mālik or his companions to support that, let alone Mālik saying that this is reviling the Messenger or disparaging him. Rather, what is known from Mālik is that he disliked for the supplicant to say: 'O my Master, my Master,' and said: 'Say as the prophets said: 'O Lord, O Lord, O Generous One.' He also disliked saying: 'O Compassionate, O Bestower,' because it is not transmitted from him [the Prophet]. If Mālik disliked such supplications because they were not legislated according to him, how could it be permissible according to him to ask Allāh by means of a creature, whether a prophet or otherwise, when he knows that the Companions, when they faced drought in the Year of Ashes, did not ask Allāh by means of a creature, neither a prophet nor anyone else? Rather, 'Umar said: 'O Allāh, when we faced

drought, we used to seek means to You through our Prophet, and You would grant us rain. Now, we seek means to You through the uncle of our Prophet, so grant us rain.' And they were granted rain. Likewise, it is established in *Sahih Muslim* from Ibn 'Umar, Anas, and others that when they faced drought, they only sought means through the supplication of the Prophet (peace be upon him) and his prayer for rain. It is not transmitted from any of them that during his (peace be upon him) lifetime, they asked Allāh, Exalted is He, by means of a creature, neither by him nor by anyone else, neither in *istisqā'* nor otherwise. We will discuss the hadith of the blind man, if Allāh Exalted wills. If asking by him were known among the Companions, they would have said to 'Umar: 'Indeed, asking and seeking means by him is more appropriate than asking and seeking means by Al-'Abbās. Why should we turn away from the legislated matter which we used to do during his lifetime, which is *tawassul* by the best of creation, to seeking means through one of his relatives? In doing so, we abandon the legislated *Sunnah*, turn away from the superior option, and ask Allāh, Exalted is He, by the weaker of the two means while having the ability [to use] the higher one—and we are extremely distressed in the Year of Ashes, which is proverbial for drought!' What 'Umar did, Mu'āwiyah did similarly in the presence of the Companions and *Tābi'īn* with him; they sought means through Yazīd ibn Al-Aswad Al-Jurashī, just as 'Umar sought means through Al-'Abbās. Likewise, the jurists among the companions of Ash-Shāfi'i, Aḥmad, and others mentioned that in *istisqā'*, one seeks means through the supplication of the people of goodness and righteousness. They said: And if they are from the relatives of the Messenger of Allāh (peace be upon him), it is better, following the example of 'Umar. No one among the people of knowledge said that Allāh, Exalted is He, should be asked in that situation by a prophet or other than a prophet.

Likewise, whoever transmits from Mālik that he permitted asking the Messenger or others after their death, or transmits that from any Imam among the Imams of the Muslims—other than Mālik—such as Ash-Shāfi'i, Aḥmad, and others, has lied against them. However, some ignorant people transmit this from Mālik, relying on a fabricated story about Mālik. Even if it were authentic, the *tawassul* mentioned in it would not be this [type]; rather, it would be *tawassul* through his intercession on the Day of Resurrection. But some people distort its transmission, and its origin is weak, as we shall explain, if Allāh Exalted wills. Al-Qāḍī 'Iyād' did not mention it in his book in the chapter on visiting his grave; rather, he mentioned there what is known from Mālik and his companions. He only mentioned it in the context that the sanctity of the Prophet (peace be upon him) after his death, and revering and honoring him are necessary, just as they were during his life, and likewise upon mentioning him, mentioning his hadith, his *Sunnah*, and hearing his name. He mentioned from Mālik that he was asked about Ayyūb As-Sakhtiyānī, and he said: 'I have not narrated to you from anyone except that Ayyūb is better than him.' He said: 'And he performed Hajj twice, and I used to observe him, and I heard nothing from him except that when the Prophet (peace be upon him) was mentioned, he would weep until I felt pity for him. When I saw from him what I saw, and his reverence for the Prophet (peace be upon him), I wrote [hadith] from him.' Muṣ'ab ibn 'Abdullāh said: 'When the Prophet (peace be upon him) was mentioned in Mālik's presence, his color would change and he would bend over such that it became difficult for those sitting with him. He was asked about that one day, and he said:

'If you had seen what I saw, you would not disapprove of what you see from me. I used to see Muḥammad ibn Al-Munkadir—and he was the master of the Qur'ān reciters—we would hardly ever ask him about a hadith except that he would weep until we felt pity for him. And I used to see Ja'far ibn Muḥammad—and he joked and smiled much—but when the Prophet (peace be upon him) was mentioned in his presence, his color would turn pale, and I never saw him narrate from the Messenger of Allāh (peace be upon him) except in a state of purity. I frequented him for a time, and I never saw him except in one of three states: either praying, or silent, or reciting the Qur'ān. He did not speak about what did not concern him, and he was among the scholars and worshippers who fear Allāh.'

'And 'Abd ar-Raḥmān ibn Al-Qāsim used to mention the Prophet (peace be upon him), and one would look at his color as if blood had been drained from him, and his tongue had dried up in his mouth out of awe for the Messenger of Allāh (peace be upon him). And I used to go to 'Āmir ibn 'Abdullāh ibn Az-Zubayr, and when the Prophet (peace be upon him) was mentioned in his presence, he would weep until no tears remained in his eyes. And I saw Az-Zuhri—and he was one of the most pleasant and approachable of people—but when the Prophet (peace be upon him) was mentioned in his presence, it was as if he did not know you and you did not know him. And I used to go to Ṣafwān ibn Sulaym, and he was among the devout worshippers and strivers, and when the Prophet (peace be upon him) was mentioned, he would weep and continue weeping until the people stood up from around him and left him.' All of this was transmitted by Al-Qāḍī 'Iyāḍ' from the known books of Mālik's companions. Then he mentioned a story with a strange, broken chain, which he narrated from more than one person through authorization. They said: Abū Al-'Abbās Aḥmad ibn 'Umar ibn Dilhāth narrated to us: Abū Al-Ḥasan 'Alī ibn Fihrr narrated to us: Abū Bakr Muḥammad ibn Aḥmad ibn Al-Faraḥ narrated to us: Abū Al-Ḥasan 'Abdullāh ibn Al-Muntāb narrated to us: Ya'qūb ibn Ishāq ibn Abī Isrā'īl narrated to us: Ibn Ḥumayd narrated to us, saying: Abū Ja'far, the Commander of the Faithful, debated with Mālik in the Mosque of the Messenger of Allāh (peace be upon him). Mālik said to him: 'O Commander of the Faithful, do not raise your voice in this mosque, for Allāh disciplined a people, saying: {Do not raise your voices above the voice of the Prophet} [Al-Ḥujurāt: 2]. And He praised a people, saying: {Indeed, those who lower their voices before the Messenger of Allāh} [Al-Ḥujurāt: 3]. And He condemned a people, saying: {Indeed, those who call you from behind the chambers} [Al-Ḥujurāt: 4]. And indeed, his sanctity in death is like his sanctity in life.' Abū Ja'far humbled himself before it and said: 'O Abā 'Abdillāh, should I face the Qiblah and supplicate? Or should I face the Messenger of Allāh (peace be upon him)?' He [Mālik] said: 'And why should you turn your face away from him when he is your means and the means of your father Ādam (peace be upon him) to Allāh on the Day of Resurrection? Rather, face him and seek intercession through him, and Allāh will accept his intercession for you. Allāh, Exalted is He, said: {And if, when they wronged themselves, they had come to you and sought forgiveness of Allāh and the Messenger had sought forgiveness for them, they would have found Allāh Accepting of repentance, Merciful} [An-Nisā': 64].'

I say [Ibn Taymiyyah]: This story is disconnected; for Muḥammad ibn Ḥumayd Ar-Rāzī did not meet Mālik, especially not during the time of Abū Ja'far Al-

Manṣūr. Abū Ja'far died in Makkah in the year 158 AH, and Mālik died in the year 179 AH. Muḥammad ibn Ḥumayd Ar-Rāzī died in the year 248 AH, and he did not leave his city when he traveled seeking knowledge except when he was older, with his father. Despite this, he is weak according to most scholars of hadith. Abū Zur'ah and Ibn Wārah declared him a liar. Ṣāliḥ ibn Muḥammad Al-Asadī said: 'I have not seen anyone bolder against Allāh than him, nor more skilled in lying than him.' Ya'qūb ibn Shaybah said: 'He narrates many rejected reports.' An-Nasā'ī said: 'He is not trustworthy.' Ibn Ḥibbān said: 'He uniquely narrates inverted reports from trustworthy narrators.' The last person to narrate the Muwaṭṭ'a' from Mālik was Abū Muṣ'ab, who died in the year 242 AH. The last person to narrate from Mālik absolutely was Abū Ḥudhayfah Aḥmad ibn Ismā'il As-Sahmī, who died in the year 259 AH. Also in the chain are those whose status is unknown. This story was not mentioned by any of Mālik's companions known for taking from him. Muḥammad ibn Ḥumayd is weak according to the scholars of hadith when he provides a chain, so how [can he be relied upon] when he transmits murala a story not known except through him? This is assuming it is authentically established from him. Mālik's companions agree that through such a transmission, no statement of Mālik on a matter of jurisprudence can be established. Rather, when the Syrians like Al-Walid ibn Muslim and Marwān ibn Muḥammad Aṭ-Ṭāṭarī narrate from him, they weaken the narration of these [Syrians]. They only rely on the narration of the Medinans and Egyptians. So how [can one rely on] a story that contradicts his known madhhab in several ways, narrated by one person from Khurāsān who did not meet him and who is weak according to the scholars of hadith? Furthermore, his statement 'and he is your means and the means of your father Ādam (peace be upon him) to Allāh on the Day of Resurrection' only indicates that Ādam and his descendants will seek means through him on the Day of Resurrection. This is tawassul through his intercession on the Day of Resurrection, and this is true, as established by the mutawātir hadiths when the people will come to Ādam on the Day of Resurrection to intercede for them, and Ādam will refer them to Nuḥ, then Nuḥ will refer them to Ibrāhīm, and Ibrāhīm to Mūsā, and Mūsā to 'Isā, and 'Isā will refer them to Muḥammad (peace be upon him). For indeed, as he said: 'I am the master of the children of Ādam on the Day of Resurrection, and no boast. Ādam and those below him will be under my banner on the Day of Resurrection, and no boast.' However, it [the story] contradicts the known madhhab of Mālik in several ways:

His [Abū Ja'far's supposed] question: 'Should I face the Qiblah and supplicate, or should I face the Messenger of Allāh and supplicate?' And his [Mālik's supposed] reply: 'And why should you turn your face away from him when he is your means and the means of your father Ādam?' For what is known from Mālik and other Imams, and the rest of the Salaf among the Companions and Ṭābi'in, is that when the supplicant greets the Prophet (peace be upon him) and then wants to supplicate for himself, he faces the Qiblah and supplicates in his mosque, and does not face the grave and supplicate for himself. Rather, one only faces the grave when greeting the Prophet (peace be upon him) and supplicating for him. This is the view of most scholars, like Mālik in one of the two narrations, Ash-Shāfi'i, Aḥmad, and others. According to the companions of Abū Ḥanīfah, one does not face the grave even at the time of greeting him. Then, among them are those who said: He should place the chamber to his left—Ibn Wahb narrated

this from Mālik—and greet him. And among them are those who said: Rather, he should turn his back to the chamber and greet him, and this is the well-known view among them. Despite this, Mālik disliked prolonging the standing at the grave for that purpose. Al-Qāḍī ‘Iyād’ said in Al-Mabsūt regarding Mālik: ‘He said: I do not think one should stand at the grave of the Prophet (peace be upon him) supplicating, but rather greet and move on.’ He said: ‘And Nāfi’ said: Ibn ‘Umar used to greet at the grave. I saw him a hundred times or more come to the grave and say: ‘Peace be upon the Prophet (peace be upon him), Peace be upon Abū Bakr, Peace be upon my father.’ Then he would leave. He was seen placing his hand on the seat of the Prophet (peace be upon him) on the pulpit, then placing it on his face.’ He said: ‘

And from Ibn Abī Qusayf and Al-Qa’nabī: When the mosque was empty, the companions of the Prophet (peace be upon him) used to touch the knob of the pulpit that faced the grave with their right hands, then face the Qiblah supplicating.’ He said: ‘And in the Muwaṭṭ’a’ in the narration of Yaḥyā ibn Yaḥyā Al-Laythī, that he—meaning Ibn ‘Umar—used to stand at the grave of the Prophet (peace be upon him), send prayers upon the Prophet (peace be upon him) and upon Abū Bakr and ‘Umar.’ And according to Ibn Al-Qāsim from Al-Marwazī: ‘And supplicate for Abū Bakr and ‘Umar.’ Mālik said in the narration of Ibn Wahb: ‘He says: Peace be upon you, O Prophet, and the mercy of Allāh and His blessings.’ And he said in Al-Mabsūt: ‘And he greets Abū Bakr and ‘Umar.’

Abū Al-Walid Al-Bājī said: ‘In my view, one should supplicate for the Prophet (peace be upon him) using the wording of ṣalāh (prayers), and for Abū Bakr and ‘Umar using the wording of salām (peace), due to the difference [in narration] in the hadith of Ibn ‘Umar.’ This supplication explains the supplication mentioned in the narration of Ibn Wahb. Mālik said in the narration of Ibn Wahb: ‘When one greets the Prophet (peace be upon him) and supplicates, he stands with his face towards the grave, not towards the Qiblah, and he draws near and greets, but does not touch the grave.’ So this is the greeting upon him and the supplication for him by sending prayers upon him, as its explanation preceded.

Likewise, every supplication mentioned by his companions, like what Ibn Ḥabīb mentioned in Al-Wāḍiḥah and elsewhere. He said: ‘And Mālik said in Al-Mabsūt: It is not binding upon those inhabitants of Madinah who enter and leave the mosque to stand at the grave; that is only for strangers.’ And he said therein also: ‘There is no harm for one who arrives from a journey or leaves for a journey to stand at the grave of the Prophet (peace be upon him), send prayers upon him, and supplicate for him and for Abū Bakr and ‘Umar.’ It was said to him: ‘Some people of Madinah, who are not arriving from a journey nor intending one, do that once or more a day, and perhaps they stand on Friday or [other] days once or twice or more at the grave, greeting and supplicating for a while.’ Mālik said: ‘This has not reached me from the people of jurisprudence in our city, and leaving it is permissible. Nothing will rectify the later part of this Ummah except what rectified its first part. And it has not reached me from the first part of this Ummah and its earliest generation that they used to do that. It is disliked except for one who has come from a journey or intends one.’

Ibn Al-Qāsim said: ‘I saw the people of Madinah, when they left it or entered it,

come to the grave and greet.' He said: 'And for that reason, he viewed...'¹

Abū Al-Walid Al-Bāji said: 'So he differentiated between the people of Madinah and the strangers because the strangers intended [to come] for that [purpose], while the people of Madinah reside there and did not come specifically for the grave and greeting.' He said: 'And the Messenger of Allāh (peace be upon him) said: 'O Allāh, do not make my grave an idol that is worshipped.' 'Allāh's wrath intensified upon a people who took the graves of their prophets as places of worship.' He said: 'And the Prophet (peace be upon him) said: 'Do not make my grave a festival.' He said: 'And from the book of Aḥmad ibn Shu'bah regarding one who stands at the grave: He should not cling to it, nor touch it, nor stand near it for long.' And in Al-'Utbiyyah (meaning from Mālik): 'One begins with bowing before the salām in the Prophet's Mosque. The most beloved places for voluntary prayer therein is the praying place of the Prophet where the perfumed pillar is. As for the obligatory prayer, then [one should aim for] advancing to the front rows.' He said: 'And voluntary prayer therein for strangers is more beloved to me than voluntary prayer in houses.' This is the view of Mālik and his companions, and what they transmitted from the Companions clarifies that they did not intend [to go to] the grave except for greeting the Prophet (peace be upon him) and supplicating for him. Mālik disliked prolonging the standing for that purpose and disliked that the people of Madinah should do it every time they entered and left the mosque; rather, only strangers and those arriving from or leaving for a journey should do it, as it is a greeting to the Prophet (peace be upon him). As for when a man intends to supplicate for himself, he only supplicates in his mosque facing the Qiblah, as they mentioned this from the companions of the Prophet (peace be upon him). It is not transmitted from any of the Companions that they did that at the grave, nor even that they prolonged the standing at the grave to supplicate for the Prophet (peace be upon him), let alone supplicating for themselves. As for supplicating to the Messenger, asking for needs from him, and seeking his intercession at his grave or after his death, this was not done by any of the Salaf. It is known that if intending to supplicate at the grave were legislated, the Companions and Ṭābi'in would have done it. Likewise, asking by him. So how [could it be permissible] to supplicate to him and ask him after his death? This indicates that what is in the broken-chained story, his statement 'face him and seek intercession through him,' is a lie attributed to Mālik, contradicting his statements and the statements and actions of the Companions and Ṭābi'in, which Mālik and his companions followed and other scholars transmitted, since none of them faced the grave to supplicate for himself, let alone facing it and seeking intercession through him, saying: 'O Messenger of Allāh, intercede for me,' or 'supplicate for me,' or complaining to him about calamities of religion and the world, or asking him or other deceased individuals among the prophets and the righteous, or the angels whom they do not see, to intercede for him, or complaining about calamities to them. For all of this is the practice of the Christians and other polytheists and those who resemble them among the innovators of this Ummah. This is not the practice of the Foremost Predecessors among the Muhājirūn and the Anṣār and those who followed them in excellence, nor is it something commanded by any of the Imams of the Muslims, even though they would greet him, since he hears the greeting from nearby and the greeting of the distant one is conveyed to him.

¹ There is a blank space in the original text.

Aḥmad and others used as evidence the hadith narrated by Aḥmad and Abū Dāwūd with a good chain from the hadith of Ḥaywah ibn Shurayḥ Al-Miṣrī: Abū Ṣakhr narrated to us from Yazīd ibn Qusayṭ from Abū Hurayrah from the Messenger of Allāh (peace be upon him) that he said: 'There is no one who sends salām upon me except that Allāh returns my soul to me so that I may return the salām to him.' The Imams relied on this hadith for greeting him at his grave, may Allāh's prayers and peace be upon him. For the hadiths about visiting his grave are all weak, none of them can be relied upon in the religion. This is why the compilers of the Sahihs and Sunan did not narrate any of them. They are only narrated by those who narrate weak hadiths, like Ad-Dāraquṭnī, Al-Bazzār, and others. The best hadith among them is what was narrated by 'Abdullāh ibn 'Umar Al-'Umarī—and he is weak, and the lie is apparent in it—such as his saying: 'Whoever visits me after my death, it is as if he visited me during my life.' For the lie in this is apparent, contradicting the religion of the Muslims.¹ For whoever visited him during his life and was a believer in him was among his companions, especially if he was among those who emigrated to him and fought alongside him. It is established from him (peace be upon him) that he said: 'Do not revile my companions, for by the One in Whose Hand my soul is, if one of you were to spend the equivalent of Mount Uḥud in gold, it would not reach the measure of one of them, nor its half.' Al-Bukhārī and Muslim reported it in the two Sahihs. One person from after the Companions cannot be like the Companions through deeds that are commanded and obligatory, like Hajj, Jihād, the five prayers, and sending prayers upon him. So how [can he be like them] through an act that is not obligatory by the consensus of the Muslims? Rather, traveling specifically for it [visiting the grave] is not even legislated; indeed, it is forbidden. As for traveling to his mosque to pray therein, and traveling to Al-Masjid Al-Aqṣā to pray therein, it is recommended. And traveling to the Ka'bah for Hajj is obligatory. If someone undertook the obligatory and recommended travel, he would not be like one of the Companions who traveled to him during his life. So how [can one compare] with travel that is forbidden? The Imams have agreed that if someone vows to travel to his grave, may Allāh's prayers and peace be upon him, or the grave of other prophets and righteous people, he is not obligated to fulfill his vow; rather, he is forbidden from doing so. If he vows to travel to his [the Prophet's] mosque or Al-Masjid Al-Aqṣā for prayer, there are two views for Ash-Shāfi'i: the more apparent of them from him is that it is obligatory, and this is the madhhab of Mālik and Aḥmad. The second is that it is not obligatory, which is the madhhab of Abū Ḥanīfah, because according to his principle, nothing becomes obligatory through a vow except what was [already] obligatory by the Shari'ah, and coming to these two mosques is not obligatory by the Shari'ah, so it does not become obligatory by a vow according to him. As for the majority, they say it is an act of obedience to Allāh, and it is established in Sahih Al-Bukhārī from the Prophet (peace be upon him) that he said: 'Whoever vows to obey Allāh, let him obey Him; and whoever vows to disobey Allāh, let him not disobey Him.' As for traveling to visit the graves of

¹ Shaykh Nāṣir ibn Ḥamad Al-Fahd said (p. 17):

The compiler's placement—may Allāh have mercy on him—of the phrase (—and he is weak and the lie is apparent in it—) between two dashes creates the misleading impression that the Shaykh's [Ibn Taymiyyah's] statement (and the lie is apparent in it) also refers back to Al-'Umarī. This is incorrect; Al-'Umarī is weak but not a liar. The Shaykh [Ibn Taymiyyah] intended the weakness to apply to Al-'Umarī (the narrator), and intended the lie to apply to the text of the hadith.

prophets and righteous people, it does not become obligatory by a vow according to any of them, because it is not an act of obedience. So how can one who does this be like one of his companions? And this is Mālik, who disliked for a man to say: 'I visited the grave of the Messenger of Allāh (peace be upon him),' and considered it a grave matter. It has been said that this was like the dislike for visiting graves [in general], and it has been said [it was] because the visitor is superior to the visited. Both [explanations] are weak according to Mālik's companions. The correct view is that it was because the term 'visiting the grave' is general and includes the innovated visit which is a type of shirk. For visiting the graves of prophets and all other believers is of two types, as mentioned before: a legislated visit and an innovated visit.

The legislated visit is intended for greeting them and supplicating for them, just as one intends to pray over one of them when he dies, praying the funeral prayer over him. This is the legislated visit.

The second is to visit them like the visit of the polytheists and the people of innovation, to supplicate to the dead and ask for needs from them; or believing that supplicating at the grave of one of them is better than supplicating in mosques and homes; or that swearing an oath by them upon Allāh and asking Him, Glorified is He, by them is a legislated matter that necessitates the answering of supplication. Such a visit is an innovation that is forbidden. Since the term 'visit' is general, potentially meaning truth or falsehood, one should turn away from it to a term that has no ambiguity, like the term 'greeting' upon him. No one has the right to argue against Mālik based on what has been narrated about visiting his grave or visiting him after his death, for these are all weak hadiths, rather fabricated, none of which can be used as proof for rulings of the Shari'ah. What is established from him (peace be upon him) is that he said: 'What is between my house and my pulpit is a garden from the gardens of Paradise.' This is what is established in the Sahih. However, some narrated it according to the meaning and said 'my grave.' When he (peace be upon him) said this statement, he had not yet been buried, may Allāh's prayers and peace be upon him. This is why none of the Companions used this as evidence when they disputed about the place of his burial. If they had this [wording 'my grave'], it would have been a decisive text in the matter of dispute. But he was buried in the chamber of 'Ā'ishah in the place where he died, may my father and mother be sacrificed for him, may Allāh's prayers and peace be upon him. Then, when the mosque was expanded during the caliphate of Al-Walid ibn 'Abd al-Malik, and his deputy over Madinah was 'Umar ibn 'Abd al-'Aziz, he ordered him to buy the chambers and add them to the mosque. The chambers were on the eastern and Qiblah side, so they were added to the mosque, and 'Ā'ishah's chamber entered the mosque from that time onwards. They built the outer wall slanted and angled, because it is established in Sahih Muslim from the hadith of Abū Marthad Al-Ghanawī that he (peace be upon him) said: 'Do not sit on graves, nor pray towards them,' because that resembles prostrating to them, even if the one praying only intends to pray to Allāh, Exalted is He. Just as it was forbidden to take them as places of worship and forbidden to intend to pray at them, even if the one praying only intends to pray to Allāh, Glorified is He, and supplicate to Him. So whoever intends [to go to] the graves of prophets and righteous people for the sake of praying and supplicating at them has intended the very forbidden act whose means Allāh and His Messenger blocked. This is

unlike the legislated greeting, as mentioned before.

Sufyān Ath-Thawrī narrated from ‘Abdullāh ibn As-Sā’ib from Zādhān from ‘Abdullāh ibn Mas’ūd, who said: The Messenger of Allāh (peace be upon him) said: ‘Indeed, Allāh has angels who travel throughout the earth conveying to me the salām from my Ummah.’ An-Nasā’ī and Abū Ḥātim narrated it in his Sahih. Something similar was narrated from Abū Hurayrah. This indicates that the salām of the distant one is conveyed by the angels. And in the well-known hadith narrated by Abū Al-Ash’ath Aṣ-Ṣan’ānī from Aws ibn Aws, who said: The Messenger of Allāh (peace be upon him) said: ‘Increase your prayers upon me every Friday, for the prayer of my Ummah is presented to me on that day. Whoever among them sends the most prayers upon me will be the closest of them to me in station.’ And in the Musnad of Imam Aḥmad: Shurayḥ narrated to us: ‘Abdullāh ibn Nāfi’ narrated to us from Ibn Abi Dhi’b from Al-Maqburi from Abū Hurayrah, who said: The Messenger of Allāh (peace be upon him) said: ‘Do not take my grave as a festival, and do not make your houses graves. Send prayers upon me wherever you are, for indeed your prayer reaches me.’ Abū Dāwūd narrated it. Al-Qāḍī ‘Iyād’ said: Abū Bakr ibn Abī Shaybah narrated from Abū Hurayrah, who said: The Messenger of Allāh (peace be upon him) said: ‘Whoever sends prayers upon me at my grave, I hear him, and whoever sends prayers upon me from afar, it is conveyed to me.’ This was narrated by Muḥammad ibn Marwān As-Suddī from Al-A’mash from Abū Ṣālīḥ from Abū Hurayrah. This is As-Suddī the younger, and he is not trustworthy, and this is not from the hadith of Al-A’mash. Abū Ya’lā Al-Mawṣilī narrated in his Musnad from Mūsā ibn Muḥammad ibn Ḥibbān from Abū Bakr Al-Ḥanafi: ‘Abdullāh ibn Nāfi’ narrated to us: Al-‘Alā’ ibn ‘Abd ar-Raḥmān narrated to us: I heard Al-Ḥasan ibn ‘Alī say: The Messenger of Allāh (peace be upon him) said: ‘Pray in your houses and do not take them as graves, and do not take my house [grave] as a festival. Send prayers upon me and send salām, for indeed your prayer and your salām reach me.’ Sa’īd ibn Manṣūr narrated in his Sunan that ‘Abdullāh ibn Ḥasan ibn Ḥasan ibn ‘Alī ibn Abī Ṭālib saw a man frequently visiting the grave of the Prophet (peace be upon him). He said to him: ‘O you! Indeed, the Messenger of Allāh (peace be upon him) said: ‘Do not take my grave as a festival, and send prayers upon me wherever you are, for indeed your prayer reaches me.’ So you and a man in Andalusia are no different regarding it [your prayer reaching him].’ This meaning was also narrated from ‘Alī ibn Al-Ḥusayn Zayn Al-‘Ābidīn from his father from ‘Alī ibn Abī Ṭālib. Abū ‘Abdillāh Muḥammad ibn ‘Abd al-Wāḥid Al-Maqdisī Al-Ḥāfiz mentioned it in his Mukhtārah, which is more authentic than the Sahih of Al-Ḥākim. Al-Qāḍī ‘Iyād’ mentioned from Al-Ḥasan ibn ‘Alī who said: ‘When you enter, greet the Prophet (peace be upon him), for the Messenger of Allāh (peace be upon him) said: ‘Do not take my house [grave] as a festival, and do not take your houses as graves. Send prayers upon me wherever you are, for indeed your prayer reaches me wherever you are.’

What further weakens this story [about Mālik] is that his statement therein, ‘And why should you turn your face away from him when he is your means and the means of your father Ādam to Allāh on the Day of Resurrection,’ only indicates that on the Day of Resurrection, people will seek means through his intercession. This is true, as established by mutawātir hadiths. However, if people seek means through his supplication and intercession on the Day of Resurrection, just as his companions sought means through his supplication

and intercession during his life, then that is merely requesting his supplication and intercession. The parallel to this—if the story were authentic—would be to ask him for supplication and intercession in this world at his grave. It is known that the Prophet (peace be upon him) did not command this, nor did he establish it as a Sunnah for his Ummah, nor did any of the Companions or Tābiʿīn who followed them in excellence do it, nor did any of the Imams of the Muslims recommend it, neither Mālik nor any other Imam. So how can it be permissible to attribute to Mālik such speech that would only be uttered by an ignorant person who does not know the Shariʿah evidences nor the rulings whose Shariʿah evidences are known, despite the high status of Mālik, his great virtue, his leadership, and his complete desire to follow the Sunnah and condemn innovations and their proponents? Would anyone command or legislate this except an innovator? Even if there were no statement from Mālik contradicting this, it would be known that he would not say such a thing.

Then he said in the story: ‘face him and seek intercession through him, and Allāh will accept his intercession for you.’ Seeking intercession through him means, in the language, to ask him for intercession, just as people will seek intercession through him on the Day of Resurrection, and just as his companions used to seek intercession through him. Related to this is the hadith in the Sunan that a Bedouin said: ‘O Messenger of Allāh, souls are exhausted, families are hungry, and wealth has perished, so supplicate to Allāh for us. We seek intercession through Allāh upon you, and we seek intercession through you upon Allāh.’ The Messenger of Allāh (peace be upon him) glorified Allāh until that [displeasure] was recognized in the faces of his companions, and he said: ‘Woe to you! Do you know what you are saying? The status of Allāh is greater than that! Indeed, intercession is not sought through Him upon any of His creation.’ And he mentioned the rest of the hadith. So he disapproved of his statement ‘We seek intercession through Allāh upon you.’ It is known that it is not disapproved to ask a creature by Allāh or to swear an oath upon him by Allāh. He only disapproved of Allāh being an intercessor to a creature. This is why he did not disapprove of his statement ‘we seek intercession through you upon Allāh,’ for he [the Prophet] is the intercessor whose intercession is accepted. If the story were authentic, they [people like Abū Jaʿfar] would only come to him [the grave] for the purpose of seeking his (peace be upon him) intercession. This is why he said at the end of the story: {And if, when they wronged themselves, they had come to you...}. If it were legislated for these people to seek intercession and forgiveness from him after his death, then if he answered them, he would seek forgiveness for them, and his seeking forgiveness for them is a supplication from him and an intercession that Allāh forgive them. If seeking intercession from him is requesting his intercession, then it should be said regarding that: ‘Seek intercession through him, and Allāh will accept his intercession for you.’ It should not be said: ‘and Allāh will accept your intercession for you.’ This is the known way of speaking, the language of the Prophet (peace be upon him), his companions, and all scholars. It is said: ‘So-and-so interceded for so-and-so, and his intercession was accepted for him.’ The one whose intercession is accepted, whom the One interceded to allows to intercede, is the intercessor through whom intercession is sought, not the asker who requests from another to intercede for him, for this one is not the one who interceded. So Muḥammad (peace be upon him) is the intercessor whose intercession is accepted, not the

one whose intercession is accepted who is sought intercession through. This is why he says in his supplication: 'O Lord, accept my intercession,' and Allāh accepts his intercession. He asks Allāh, Glorified is He, to accept his intercession, not to accept the intercession of those seeking his intercession. So how could he [Mālik supposedly] say: 'and seek intercession through him, and Allāh will accept your intercession?'

Furthermore, seeking his intercession, supplication, and forgiveness after his death and at his grave is not legislated according to any of the Imams of the Muslims. None of the four Imams or their early companions mentioned this. It was only mentioned by some later scholars: they mentioned a story from Al-'Utbi that he saw a Bedouin come to his [the Prophet's] grave and recite this verse, and that he [Al-'Utbi] saw in a dream that Allāh had forgiven him [the Bedouin]. This was not mentioned by any of the mujtahids from the followed schools of thought, whose opinions are used for fatwa. Whoever mentioned it did not mention any Shari'ah evidence for it. It is known that if seeking his supplication, intercession, and forgiveness at his grave were legislated, the Companions and the Tābi'in who followed them in excellence would have known it better and preceded others to it, and the Imams of the Muslims would have mentioned it. How excellent is Mālik's statement: 'Nothing will rectify the later part of this Ummah except what rectified its first part.' He said: 'And it has not reached me from the first part of this Ummah and its earliest generation that they used to do that.' How could such an Imam legislate a religious practice not transmitted from any of the Salaf and command the Ummah to seek supplication, intercession, and forgiveness—after the death of prophets and righteous people—from them at their graves, when this is something none of the Salaf of the Ummah did?

However, this wording in the story resembles the wording of many common people who use the term 'intercession' in the sense of tawassul. One of them says: 'O Allāh, we seek intercession to You through so-and-so and so-and-so,' meaning, we seek means through him. And they say about someone who sought means in his supplication through a prophet or someone else: 'He has sought intercession through him,' without the one through whom intercession was sought having interceded for him or supplicated for him. Indeed, he might even be absent, not having heard his words, nor interceded for him. This is not the language of the Prophet (peace be upon him), his companions, or the scholars of the Ummah; indeed, it is not even the language of the Arabs. For *istishfā'* is requesting intercession. The intercessor is the one who supports the asker, seeking for him what he seeks from the One asked, the One supplicated to, the One interceded to. As for seeking intercession through someone who did not intercede for the asker, nor sought his need, and indeed may not even know about his request—this is not *istishfā'*, neither in the language nor in the speech of anyone who knows what he is saying. Yes, this is asking by him and supplicating [by him]; it is not seeking intercession through him. But since these people changed the language—just as they changed the Shari'ah—and called this *istishfā'*, meaning, asking by the intercessor, they started saying 'seek intercession through him, and He will accept your intercession,' meaning, He will answer your request made by him. This shows that this story was fabricated by someone ignorant of the Shari'ah and the language, and its wording is not among the expressions of Mālik. Yes, its origin might be authentic, and Mālik

might have forbidden raising the voice in the Messenger's mosque, following the Sunnah, just as 'Umar used to forbid raising the voice in his mosque. And Mālik might have commanded what Allāh commanded regarding honoring and revering him, and similar things that befit Mālik to command.

Whoever does not know the language of the Companions with which they conversed among themselves and with which the Prophet (peace be upon him) addressed them, and their custom in speech, will otherwise distort the words from their proper places. For many people grow up with the terminology and custom of their people regarding expressions, then they find those expressions in the words of Allāh, or His Messenger, or the Companions, and they assume that the meaning intended by Allāh, or His Messenger, or the Companions by those expressions is what the people of their custom and terminology intend by them, whereas the meaning intended by Allāh, His Messenger, and the Companions is different. This occurs among various groups of people, including theologians, jurists, grammarians, the common people, and others. Others deliberately assign the expressions of the prophets and their followers to other meanings that contradict their [original] meanings, then they utter those expressions intending what they themselves mean, and say: 'We agree with the prophets.' This is found in the speech of many atheists, philosophers, Ismā'īliyyah, and those who resemble them among the atheistic theologians and Sufis. Examples include those who assigned 'originated', 'created', and 'made' to mean what is an effect, even if it is, according to them, beginninglessly eternal, calling that 'essential origination'. Then they say: 'We say the world is originated,' meaning their [definition]. It is known that the term *muḥdath* in this sense is not the language of any nation; rather, *muḥdath* according to them is what came to be after not having been. Likewise, they assign the term 'angels' to what they affirm of intellects, souls, and faculties of the soul. And the term 'jinn' and 'devils' to some faculties of the soul. Then they say: 'We affirm what the prophets informed of and what the majority of people acknowledge regarding angels, jinn, and devils.'

Whoever knows the intended meaning of the prophets and their [the philosophers'] intended meaning knows by necessity that this is not that. For example, knowing their intended meaning of the First Intellect, that it is concomitant, according to them, with the Lord of the Worlds eternally and perpetually, and that it is the originator of everything besides it, or that through its mediation everything besides it came into being. And the Active Intellect according to them, from which emanates everything beneath the lunar sphere. One knows by necessity from the religion of the prophets that there is no angel among them who is the lord of everything besides Allāh, nor the lord of everything beneath the lunar sphere, nor one who is beginninglessly eternal, perpetual, who never ceased to be and never will cease to be. And one knows that the hadith which is narrated: 'The first thing Allāh created was the Intellect' is a false hadith attributed to the Prophet (peace be upon him). Furthermore, even if it were true, it would be evidence against them, for its wording is *Awwala mā khalaqa Allāhu al-'aqla* (with *awwala* in the accusative as an adverb of time), meaning: '[At] the first [moment] Allāh created the Intellect, He said to it: 'Approach,' and it approached. Then He said to it: 'Retreat,' and it retreated. Then He said: 'By My Might, I have not created a creation more honored by Me than you. By you I take, and by you I give, and for you is reward, and upon you is

punishment.' It is also narrated Lammā khalāqa Allāhu al-'aqla (When Allāh created the Intellect...). So the hadith, if it were established, means that He addressed the Intellect at the first moments of its creation, that it was created before others, and that these four matters are attained through it, not all created things. And 'intellect' in the language of the Muslims is a verbal noun from 'aqala ya'qilu 'aqlan, meaning the faculty by which one understands, and the knowledge and actions resulting from that. It never means, in any language, a self-subsisting substance, so this meaning cannot be intended by the term 'aql. Moreover, we have explained elsewhere the invalidity of what they mentioned regarding abstract entities and separate intelligences from the perspective of sound reason, and that their claims in this regard ultimately lead to affirming the soul which separates from the body at death, and affirming the intelligible concepts abstracted by the soul which subsist in it. This is the extent of the truth they affirm in this matter.

The point here is that much of the speech of Allāh and His Messenger is uttered by those who follow their [the philosophers'] path, intending their meaning, not the meaning of Allāh and His Messenger. This is found in the words of the author of *Al-Kutub al-Maḍnūn bihā* [attributed to Al-Ghazālī] and others, such as what he mentioned regarding the Preserved Tablet, making it the celestial soul, and the term 'Pen', making it the First Intellect, and the terms 'Malakūt', 'Jabarūt', and 'Mulk', making them expressions for the soul and the intellect, and the term 'intercession', making it an emanation flowing from the intercessor to the one seeking intercession, even if the intercessor may not be aware. He followed the paths of Ibn Sīnā in these matters and others like them, as has been elaborated elsewhere. The purpose here is to mention those from whom this [misinterpretation] occurs without them pondering the language of the Messenger (peace be upon him), like the term 'ancient'. In the language of the Messenger (peace be upon him) which the Qur'ān brought, it is the opposite of 'new', even if it is preceded by something else, like His statement, Exalted is He: {until it returns like the old, curved palm stalk} [Yāsīn: 39]. And He, Exalted is He, said concerning the brothers of Yūsuf: {By Allāh, indeed you are in your old error} [Yūsuf: 95]. And His statement, Exalted is He: {Have you seen what you have been worshipping, you and your ancient forefathers?} [Ash-Shu'arā': 75-76]. Whereas according to the theologians, it is an expression for what never ceased to be, or that whose existence was not preceded by the existence of another, if it was not preceded by its own non-existence. They consider this usage—if this meaning is intended—to be metaphorical. The term 'originated' in the language of the Qur'ān corresponds to the term 'ancient' in the Qur'ān. Likewise, the term 'word' in the Qur'ān, Hadith, and the rest of the Arabic language only means a complete sentence, like his (peace be upon him) saying: 'Two words beloved to The Most Merciful, light on the tongue, heavy in the Balance: Subhāna Allāhi wa bi-ḥamdih, Subhāna Allāhi al-'Azīm [Glory is to Allāh and praise is His, Glory is to Allāh the Almighty].' And his saying: 'Indeed, the truest word spoken by a poet is the word of Labīd: 'Lo! Everything besides Allāh is futile.' Related to this is His statement, Exalted is He: {Grave is the word that comes out of their mouths; they speak not except a lie} [Al-Kahf: 5]. And His statement, Exalted is He: {Say, 'O People of the Scripture, come to a word that is equitable between us and you...'} [Āl 'Imrān: 64]. And His statement, Exalted is He: {And He made the word of those who disbelieved the lowest, while

the word of Allāh—that is the highest} [At-Tawbah: 40], and similar examples. The term kalām (speech/word) is not found in the Arabic language except with this meaning. Grammarians conventionally agreed to call a single noun, verb, or particle a kalimah. Then some of them say: ‘And sometimes kalimah is intended to mean kalām (speech/sentence).’ One accustomed to this might think this is the language of the Arabs. Likewise, the term ‘those of kinship’ in the Book and the Sunnah means relatives from the side of both parents, including the agnates and those with prescribed shares, even if it includes those who do not inherit by prescribed share or agnatic tie. Then, in the terminology of the jurists, it became a name for these [latter group] specifically, excluding others. One who only knows that [terminology] might think this is the intended meaning of this term in the words of Allāh, His Messenger, and the Companions. There are many similar examples. The terms ‘tawassul,’ ‘istishfā’ and the like have been subject to such changes from the language of the Messenger (peace be upon him) and his companions that caused those who erred regarding their religion and language to err. Knowledge requires authentic transmission and sound reasoning. What is transmitted from the Salaf and scholars requires knowledge of the authenticity of its wording and knowledge of its indication, just as is required for what is transmitted from Allāh and His Messenger. This is what relates to this story.

The texts of the Book and the Sunnah are mutually supportive that Allāh commanded us to send prayers upon the Prophet and greet him in every place; this is something agreed upon by the Muslims. Likewise, He encouraged and urged us in the authentic hadith to ask Allāh for Al-Wasilah and Al-Fadilah for him, and that He resurrect him to the Praised Station which He promised him. This Wasilah which we are legislated to ask Allāh, Exalted is He, for—just as we are legislated to send prayers and peace upon him—is his right, just as sending prayers and peace upon him is his right (peace be upon him).

The wasilah that Allāh commanded us to seek towards Him is drawing near to Allāh through obedience to Him, and this includes everything Allāh and His Messenger commanded us. There is no way for us to this wasilah except by following the Prophet (peace be upon him) through faith in him and obedience to him. This tawassul by him [in this sense] is obligatory upon everyone.

As for tawassul through his supplication and intercession—like when the people ask him on the Day of Resurrection to intercede for them, and like when the Companions used to seek means through his intercession in istisqā’ and other matters, such as the blind man’s tawassul through his supplication until Allāh restored his sight through his supplication and intercession—this is a third type. It belongs to the category of Allāh accepting his supplication and intercession due to his honor with Him. So, one for whom the Messenger (peace be upon him) intercedes and supplicates is unlike one for whom he did not supplicate nor intercede. However, some people assumed that the Companions’ tawassul by him meant that they swore oaths by him and asked by him. So they thought this was legislated absolutely for everyone, during his life and after his death. They thought this was legislated regarding prophets and angels, and even regarding the righteous and those presumed to be righteous, even if they were not righteous in reality. There is no hadith attributed to the Prophet regarding this in any of the collections of the Muslims that are relied upon for hadiths—neither in the two Sahih, nor the books of Sunan, nor the

reliable Musnads like the Musnad of Imam Aḥmad and others. It is only found in books known to contain many fabricated, forged hadiths that liars invent, unlike someone who might err in a hadith but does not deliberately lie. Narrations from these [latter type] are found in the Sunan, the Musnad of Imam Aḥmad, and the like, unlike those who deliberately lie, for Aḥmad did not narrate in his Musnad from any of these. This is why Al-Ḥāfiẓ Abū Al-'Alā' Al-Hamadhānī and Shaykh Abū Al-Faraj Ibn Al-Jawzī disputed: Is there any fabricated hadith in the Musnad? Al-Ḥāfiẓ Abū Al-'Alā' denied that there was any fabricated hadith in the Musnad, while Abū Al-Faraj affirmed it and showed that there are hadiths therein known to be false. There is no contradiction between the two views. For 'fabricated' in the terminology of Abū Al-Faraj is that for which evidence exists proving it is false, even if the narrator did not deliberately lie but erred in it. This is why he narrated in his book on fabricated hadiths many hadiths of this type. A group of scholars disputed with him regarding much of what he mentioned and said that there is no evidence proving it is false; rather, they demonstrated the authenticity of some of that. However, the predominant characteristic of what he mentioned in Al-Mawdū'āt is that it is false by the consensus of the scholars.

As for Al-Ḥāfiẓ Abū Al-'Alā' and those like him, they only intend by 'fabricated' what is invented, forged, whose originator deliberately lied. Lying was rare among the Salaf.

As for the Companions, it is not known among them—and praise be to Allāh—anyone who deliberately lied against the Prophet (peace be upon him), just as it is not known among them anyone who belonged to the well-known deviant sects, such as the innovations of the Khawārij, the Rāfiḍāh, the Qadariyyah, and the Murji'ah. None of these groups were known among them. Nor was there among them anyone who claimed that Al-Khidr came to him, for the Khidr of Mūsā died, as has been explained elsewhere. The Khidr who comes to many people is merely a jinnī who has taken the form of a human, or a human liar. It is not permissible for him to be an angel while claiming 'I am Al-Khidr,' for an angel does not lie; only jinn and humans lie. I know of instances where Al-Khidr came [to someone] and was a jinnī, the mention of which would be lengthy here. The Companions were too knowledgeable for such deception to be practiced upon them. Likewise, there was none among them whom the jinn carried to Makkah and took to 'Arafāt for him to stand there [during Hajj], as they have done to many ignorant people, worshippers, and others. Nor was there among them anyone from whom the jinn would steal people's wealth and food and bring it to him, making him think this was a type of miracle, as has been elaborated upon elsewhere.

As for the Tābi'ūn, deliberate lying was not known among the Tābi'ūn from the people of Makkah, Madinah, Shām, and Baṣrah, unlike the Shī'ah, among whom lying is well-known. Lying became known after these [early generations] in various groups.

As for error, most people are not safe from it. Indeed, among the Companions were those who might sometimes err, and [also] among those after them. This is why among the works compiled as 'Sahih', there are hadiths known to be errors, even though the majority of the texts of the two Sahihs are known to be true. Al-Ḥāfiẓ Abū Al-'Alā' knows they are errors, and Imam Aḥmad himself

explained that and clarified that he narrated them so they would be known, unlike [hadiths where] the narrator deliberately lied. This is why Aḥmad kept his Musnad free from the hadiths of a group [of narrators] from whom the compilers of the Sunan, like Abū Dāwūd and At-Tirmidhī, narrate, such as the chain of Kathīr ibn ‘Abdillāh ibn ‘Amr ibn ‘Awf Al-Muzani from his father from his grandfather. Even though Abū Dāwūd narrates from it in his Sunan, Aḥmad’s condition in his Musnad is better than Abū Dāwūd’s condition in his Sunan.

The point is that these hadiths narrated regarding that [asking by creatures] are of the same type as similar strange, rejected, indeed fabricated, hadiths narrated by those who collect both the worthless and the valuable in [books on] virtues and merits. Similar things are found in works compiled on the virtues of times, virtues of acts of worship, virtues of prophets and companions, virtues of places, and the like. These chapters contain authentic (ṣaḥīḥ) hadiths, good (ḥasan) hadiths, weak (ḍa‘īf) hadiths, and fabricated, false hadiths. It is not permissible to rely in the Shari’ah upon weak hadiths that are neither authentic nor good. However, Aḥmad ibn Ḥanbal and other scholars permitted narrating regarding the virtues of deeds what is not known to be established, as long as it is not known to be false.

That is because if an action is known to be legislated by a Shari’ah proof, and a hadith is narrated regarding its virtue which is not known to be false, it is possible that the reward is real. No Imam has said that it is permissible to make something obligatory or recommended based on a weak hadith. Whoever says this has opposed the consensus. This is just as it is not permissible to forbid something except with a Shari’ah proof. However, if its prohibition is known, and a hadith is narrated containing a warning for its doer, and it is not known to be false, it is permissible to narrate it. So it is permissible to narrate in [matters of] encouragement and warning what is not known to be false, but only regarding matters where it is known that Allāh encouraged it or warned against it through another proof besides this hadith whose status is unknown. This is like the Isra’iliyyāt: it is permissible to narrate from them what is not known to be false for encouragement and warning regarding matters Allāh, Exalted is He, commanded or forbade in our Shari’ah. As for establishing a law for us merely based on Isra’iliyyāt that are not established, no scholar says this. Neither Aḥmad ibn Ḥanbal nor Imams like him relied on such hadiths in the Shari’ah. Whoever transmitted from Aḥmad that he used weak hadith which is neither authentic nor good as proof has erred regarding him. However, in the common usage of Aḥmad ibn Ḥanbal and the scholars before him, hadith was divided into two types: authentic and weak. The weak, according to them, was divided into weak that is abandoned, not used as proof, and weak that is good. Just as a person’s weakness due to illness is divided into severe illness which prevents donation from the capital assets, and slight weakness which does not prevent that.

The first person known to have divided hadith into three categories—authentic (ṣaḥīḥ), good (ḥasan), and weak (ḍa‘īf)—is Abū ‘Isā At-Tirmidhī in his Jāmi‘. The ḥasan according to him is what has multiple routes of transmission, does not have an accused narrator in its chains, and is not anomalous. This type of hadith and similar ones, Aḥmad would call weak and use it as proof. This is why Aḥmad gave examples of weak hadith used as proof, such as the hadith of ‘Amr ibn Shu‘ayb, the hadith of Ibrāhīm Al-Hajarī, and the like. This is elaborated upon elsewhere.

The hadiths narrated in this subject—namely, asking by the persons of created beings—are among the weak, flimsy, indeed fabricated hadiths. No Imam of Islam is found to have used them as proof or relied upon them, such as the hadith narrated from ‘Abd al-Malik ibn Hārūn ibn ‘Antarah from his father from his grandfather: ‘That Abū Bakr Aṣ-Ṣiddiq came to the Prophet (peace be upon him) and said: ‘I am learning the Qur’ān, but it escapes me.’ The Messenger of Allāh (peace be upon him) said to him: ‘Say: O Allāh, I ask You by Muḥammad Your Prophet, by Ibrāhīm Your friend, by Mūsā Your confidant, by ‘Isā Your spirit and word, by the Torah of Mūsā, the Injil of ‘Isā, the Zabūr of Dāwūd, the Furqān of Muḥammad, and by every revelation You revealed and decree You decreed...’ and he mentioned the rest of the hadith. This hadith was mentioned by Razīn ibn Mu’āwiyah Al-‘Abdarī in his Jāmi’, and Ibn Al-Athīr transmitted it in Jāmi’ al-Uṣūl. Neither this one nor that one attributed it to any book of the Muslims. However, it has been narrated by those who compiled works on the actions of the day and night, like Ibn As-Sunnī and Abū Nu’aym. In such books, there are many fabricated hadiths upon which it is not permissible to rely in the Shari’ah, by the consensus of the scholars. Shaykh Al-Aṣbahānī narrated it in the book Faḍā’il al-A’māl, and in this book are many false, fabricated hadiths. Abū Mūsā Al-Madīnī narrated it from the hadith of Zayd ibn Al-Ḥubāb from ‘Abd al-Malik ibn Hārūn ibn ‘Antarah and said: ‘This is a ḥasan hadith,’ even though it is not connected. Abū Mūsā said: ‘Muḥriz ibn Hishām narrated it from ‘Abd al-Malik from his father from his grandfather from Aṣ-Ṣiddiq (may Allāh be pleased with him). ‘Abd al-Malik is not that strong, and he was in Rayy. His father and grandfather are trustworthy.’

I [Ibn Taymiyyah] say: ‘Abd al-Malik ibn Hārūn ibn ‘Antarah is among those known for lying. Yaḥyā ibn Ma’in said: ‘He is a liar.’ As-Sa’dī said: ‘A Dajjāl, a liar.’ Abū Ḥātim ibn Ḥibbān said: ‘He fabricates hadith.’ An-Nasā’ī said: ‘Abandoned.’ Al-Bukhārī said: ‘His hadith is rejected.’ Aḥmad ibn Ḥanbal said: ‘Weak.’ Ibn ‘Adī said: ‘He has hadiths in which no one corroborates him.’ Ad-Dāraquṭnī said: ‘He and his father are weak.’ Al-Ḥākim said in Kitāb al-Madkhal: ‘Abd al-Malik ibn Hārūn ibn ‘Antarah Ash-Shaybānī narrated fabricated hadiths from his father.’ Abū Al-Faraj ibn Al-Jawzi included it in his book Al-Mawḍū‘āt. The statement of Al-Ḥāfiẓ Abū Mūsā ‘it is broken’ means that even if its narrators were trustworthy, its chain is broken. ‘Abd al-Malik narrated these other hadiths suitable for this [topic] regarding the People of the Book seeking victory through him [the Prophet], as will be mentioned later, contradicting therein the generality of what the commentators and biographers transmitted and what the Qur’ān indicates. This points to what the scholars said about him: that he is abandoned, either due to deliberately lying or due to poor memory. It becomes clear that there is no proof either in this [hadith] or that one.

Similar to that is the hadith narrated by ‘Abd ar-Raḥmān ibn Zayd ibn Aslam from his father from his grandfather from ‘Umar ibn Al-Khaṭṭāb, attributed to the Prophet and as a statement of ‘Umar: ‘That when Ādam committed the sin, he said: ‘O Lord, I ask You by the right of Muḥammad that You forgive me.’ He [Allāh] said: ‘And how did you know Muḥammad?’ He said: ‘Because when You created me with Your Hand and breathed into me from Your Spirit, I raised my head and saw written on the pillars of the Throne: Lā ilāha illā Allāh Muḥammad Rasūl Allāh. So I knew that You would not add to Your name except the most beloved of creation to You.’ He said: ‘You have spoken the truth, O Ādam. Were

it not for Muḥammad, I would not have created you.’ This hadith was narrated by Al-Ḥākim in his *Mustadrak* from the hadith of ‘Abdullāh ibn Muslim Al-ʿAwfi from Ismāʿīl ibn Salamah from him [ʿAbd ar-Raḥmān]. Al-Ḥākim said: ‘And it is the first hadith I mentioned for ‘Abd ar-Raḥmān in this book.’ Al-Ḥākim said: ‘It is authentic.’ Shaykh Abū Bakr Al-Ājurri narrated it in *Kitāb ash-Sharīʿah* as a statement stopped at ‘Umar from the hadith of ‘Abdullāh ibn Ismāʿīl ibn Abī Maryam from ‘Abd ar-Raḥmān ibn Zayd ibn Aslam, stopped [at ‘Umar]. Al-Ājurri also narrated it through another route from the hadith of ‘Abd ar-Raḥmān ibn Abī Az-Zinād from his father, stopped at him [‘Umar]. He said: Hārūn ibn Yūsuf At-Tājir narrated to us: Abū Marwān Al-ʿUthmānī narrated to us: Abū ʿUthmān ibn Khālīd narrated to me from ‘Abd ar-Raḥmān ibn Abī Az-Zinād from his father that he said: ‘Among the words by which Allāh accepted Ādam’s repentance, he said: ‘O Allāh, I ask You by the right of Muḥammad upon You.’ Allāh, Exalted is He, said: ‘And what lets you know about Muḥammad?’ He said: ‘O Lord, I raised my head and saw written on Your Throne: *Lā ilāha illā Allāh Muḥammad Rasūl Allāh*, so I knew he was the most honored of Your creation.’

I [Ibn Taymiyyah] say: Al-Ḥākim’s narration of this hadith is among the things criticized about him, for he himself said in *Kitāb al-Madkhal ilā Maʿrifat aṣ-Ṣaḥīḥ min as-Saqim*: ‘Abd ar-Raḥmān ibn Zayd ibn Aslam narrated fabricated hadiths from his father, which are not hidden from those experts in the field who ponder them, that the responsibility [for the fabrication] lies with him.’

I say: ‘Abd ar-Raḥmān ibn Zayd ibn Aslam is weak by their consensus; he errs much. Aḥmad ibn Ḥanbal, Abū Zurʿah, Abū Ḥātim, An-Nasāʿi, Ad-Dāraquṭnī, and others declared him weak. Abū Ḥātim ibn Ḥibbān said: ‘He used to invert reports unknowingly, until that became frequent in his narration, [such as] elevating mursal reports and attributing mawqūf reports [to the Prophet], so he deserved to be abandoned.’ As for Al-Ḥākim authenticating such a hadith and similar ones, this is among what the Imams of hadith knowledge criticized him for. They said: Al-Ḥākim authenticates hadiths that are fabricated, lies according to the experts in hadith. For example, he authenticated the hadith of Zurayb ibn Barthamli which mentions the successor of the Messiah, and it is a lie by the consensus of the experts, as explained by Al-Bayhaqī, Ibn Al-Jawzī, and others. Likewise, many hadiths in his *Mustadrak* which he authenticates are considered fabricated by the Imams of hadith knowledge. Among them are those that are mawqūf (stopped at a Companion) which he elevates (attributes to the Prophet). This is why the scholars of hadith do not rely merely on Al-Ḥākim’s authentication, even though most of what he authenticates is authentic. However, among those who authenticate, he is like a trustworthy narrator who makes many errors, even if correctness is predominant in him. There is none among those who authenticate hadith whose authentication is weaker than his, unlike Abū Ḥātim ibn Ḥibbān Al-Bustī, for his authentication is above Al-Ḥākim’s authentication and of greater status. Likewise, the authentication of At-Tirmidhī, Ad-Dāraquṭnī, Ibn Khuzaymah, Ibn Mandah, and their likes among those who authenticate hadith.

For these, although there is dispute regarding some of what they transmit, they are more precise in this field than Al-Ḥākim. The authentication of one of these does not reach the level of Muslim’s authentication, nor does Muslim’s authentication reach the level of Al-Bukhārī’s authentication. Rather, Al-Bukhārī’s book is the most esteemed work compiled in this field. Al-Bukhārī is

one of Allāh's creation most knowledgeable about hadith and its defects, along with his understanding thereof. At-Tirmidhī mentioned that he had not seen anyone more knowledgeable about defects than him. This is why it was Al-Bukhārī's habit, when narrating a hadith whose chain or some wording was disputed, to mention the difference therein, lest one be deceived by his mentioning it [into thinking it's undisputed], [by showing] that he only mentioned it coupled with the difference regarding it. This is why the majority of what was criticized regarding Al-Bukhārī among what he authenticated, his view therein is preponderant over the view of those who disputed him. This is unlike Muslim ibn Al-Ḥajjāj, for he was disputed regarding several hadiths he included, and the correct view therein was with those who disputed him. For example, he narrated in the hadith of the eclipse that the Prophet (peace be upon him) prayed with three bowings and with four bowings, just as he narrated that he prayed with two bowings. The correct view is that he only prayed with two bowings, and that he only prayed the eclipse prayer once, on the day his son Ibrāhīm died. Ash-Shāfi'ī explained this, and it is the view of Al-Bukhārī and Aḥmad ibn Ḥanbal in one of the two narrations from him. The hadiths mentioning three and four [bowings] state that he prayed them on the day Ibrāhīm died. It is known that he [Ibrāhīm] did not die on two eclipse days, nor did he [the Prophet] have two [sons named] Ibrāhīm. Whoever transmitted that he died on the tenth of the month has lied. Likewise, Muslim narrated: 'Allāh created the soil on Saturday.' Those more knowledgeable than him, like Yaḥyā ibn Ma'īn, Al-Bukhārī, and others, disputed this with him, explaining that this is an error, not the words of the Prophet (peace be upon him).

The proof is with these [critics], for it is established by the Book, the Sunnah, and consensus that Allāh, Exalted is He, created the heavens and the earth in six days, and that the last thing He created was Ādam, and his creation was on Friday. This disputed hadith implies that He created that in seven days. A chain more authentic than this has been narrated stating that the beginning of creation was on Sunday. Likewise, he [Muslim] narrated that Abū Sufyān, when he embraced Islam, asked the Prophet (peace be upon him) to marry Umm Ḥabibah and to take Mu'āwiyah as a scribe. A group of hadith masters declared this an error. However, the majority of the texts of the two Sahihs are agreed upon among the Imams of hadith; they received them with acceptance and reached consensus upon them, knowing with certainty that the Prophet (peace be upon him) said them. Elaborating on this has another place.

This aforementioned hadith about Ādam is mentioned by a group of authors without a chain, along with similar material and other additions. As Al-Qādī 'Iyāḍ' mentioned: 'Abū Muḥammad Al-Makkī, Abū Al-Layth As-Samarqandī, and others related that Ādam, upon his disobedience, said: 'O Allāh, by the right of Muḥammad, forgive my sin'—he said, and it is narrated: 'accept my repentance'—so Allāh said to him: 'From where did you know Muḥammad?' He said: 'I saw written in every place in Paradise: Lā ilāha illā Allāh Muḥammad Rasūl Allāh.' He said, and it is narrated: 'Muḥammad is My servant and My messenger.' 'So I knew he was the most honored of Your creation to You; so He accepted his repentance and forgave him.' Such narrations cannot be used to build the Shari'ah upon, nor used as proof in the religion, by the consensus of the Muslims. For this is of the type of Isra'iliyyāt and the like, whose authenticity is unknown except through an established transmission from the Prophet (peace be upon

him). If these were transmitted by the likes of Ka'b al-Aḥbār, Wahb ibn Munabbih, and their likes, who transmit reports about the beginning [of creation] and stories of the predecessors from the People of the Book, it would not be permissible to use them as proof in the religion of the Muslims, by the consensus of the Muslims. So how [can it be permissible] if it is transmitted by someone who transmits it neither from the People of the Book nor from trustworthy scholars of the Muslims? Rather, he only transmits it from someone who is discredited, weak according to the Muslims, whose hadith is not used as proof, and who was confused in it [the narration] in a way that shows he did not memorize it properly. Neither this nor anything similar is transmitted by any trustworthy scholar of the Muslims whose transmission is relied upon. It is merely of the type transmitted by Iṣḥāq ibn Bishr and his likes in books about the beginning [of creation]. If these were established from the prophets, they would be a law for them. In that case, using them as proof would be based on whether the law of those before us is a law for us or not. The dispute regarding that is well-known. However, the view of the Imams and most scholars is that it is a law for us as long as our Shari'ah has not come with something contrary to it. This only applies to what is established as being a law for those before us through an established transmission from our Prophet (peace be upon him) or through mass transmission from them, not by what is narrated in this manner [i.e., via weak/unreliable chains]. For it is not permissible for any Muslim to use this as proof in the law of the Muslims.

From this category is a hadith mentioned by Mūsā ibn 'Abd ar-Raḥmān Aṣ-Ṣan'ānī, the author of the Tafsīr, with his chain from Ibn 'Abbās, attributed to the Prophet, that he said: 'Whoever would be pleased that Allāh grants him awareness of the memorization of the Qur'ān and the memorization of various types of knowledge, let him write this supplication in a clean vessel or on glass plates with honey, saffron, and rainwater, and let him drink it on an empty stomach. Let him fast for three days, and let his breaking of the fast be with it, and let him supplicate with it at the end of his prayers: 'O Allāh, I ask You by the fact that You are Asked, none like You has been asked nor will be asked. And I ask You by the right of Muḥammad Your Prophet, Ibrāhīm Your friend, Mūsā Your confidant, 'Īsā Your spirit, word, and honored one...' and he mentioned the rest of the supplication. This Mūsā ibn 'Abd ar-Raḥmān is one of the liars. Abū Aḥmad ibn 'Adī said about him: 'His hadith is rejected.' Abū Ḥātim ibn Ḥibbān said: 'A Dajjāl who fabricates hadith. He fabricated a book of Tafsīr attributed to Ibn Jurayj from 'Aṭā' from Ibn 'Abbās, compiling it from the words of Al-Kalbī and Muqātil.' Something similar to this—without the fasting—is narrated from Ibn Mas'ūd through the route of Mūsā ibn Ibrāhīm Al-Marwazī: Waki' narrated to us from 'Ubaydah from Shaqīq from Ibn Mas'ūd. Regarding this Mūsā ibn Ibrāhīm, Yaḥyā ibn Ma'īn said: 'Liar.' Ad-Dāraquṭnī said: 'Abandoned.' Ibn Ḥibbān said: 'He was heedless, prompted and would accept the prompting, so he deserved to be abandoned.' This is also narrated from 'Umar ibn 'Abd al-'Azīz from Mujāhid ibn Jabr from Ibn Mas'ūd through a chain weaker than the first. Abū Ash-Shaykh Al-Aṣbahānī narrated it from the hadith of Aḥmad ibn Iṣḥāq Al-Jawharī: Abū Al-Ash'ath narrated to us: Zuhayr ibn Al-'Alā' Al-'Utībī narrated to us: Yūsuf ibn Yazid narrated to us from Az-Zuhri, elevating the hadith, saying: 'Whoever would be pleased to memorize, let him fast seven days, and let his breaking of the fast at the end of the seven days be upon these words.'

I [Ibn Taymiyyah] say: These are obscure chains by which nothing is established. Abū Mūsā Al-Madīnī narrated it in his *Amālī* (Dictations), and Abū ‘Abdillāh Al-Maqdisī [narrated it], following the custom of their likes in narrating whatever is narrated on the subject, whether authentic or weak, as became the custom of most later hadith scholars: they narrate what has been narrated regarding virtues and place the responsibility for that upon the transmitter. This is the custom of compilers regarding the virtues of times, places, persons, and acts of worship. As narrated by Abū Ash-Shaykh Al-Aṣbahānī in *Fadā’il al-A’māl* and others, where he gathers many hadiths due to his extensive narration, among which are many strong, authentic, and good hadiths, and many weak, fabricated, and flimsy hadiths. Likewise, what Khaythamah ibn Sulaymān narrates in *Fadā’il aṣ-Ṣāhābah*, and what Abū Nu’aym Al-Aṣbahānī narrates in *Fadā’il al-Khulafā’* in a separate book and at the beginning of *Ḥilyat al-Awliyā’*, and what Abū Al-Layth As-Samarqandī, ‘Abd al-‘Azīz Al-Kinānī, Abū ‘Alī ibn Al-Bannā’, and similar Shaykhs narrate, and what Abū Bakr Al-Khaṭīb, Abū Al-Faḍl ibn Nāṣir, Abū Mūsā Al-Madīnī, Abū Al-Qāsim ibn ‘Asākir, Al-Ḥāfiẓ ‘Abd al-Ghanī, and their likes narrate, who possess knowledge of hadith. For they often narrate in their compilations whatever has been narrated absolutely, according to their common practice, so that what has been narrated on that subject may be known, not so that everything narrated should be used as proof. One of them might comment on the hadith, saying: ‘Strange,’ ‘Rejected,’ ‘Weak,’ or he might not comment. This is unlike the Imams of hadith who use it as proof and build their religion upon it, such as Mālik ibn Anas, Shu’bah ibn Al-Ḥajjāj, Yaḥyā ibn Sa’īd Al-Qaṭṭān, ‘Abd ar-Raḥmān ibn Maḥdī, Sufyān ibn ‘Uyaynah, ‘Abdullāh ibn Al-Mubārak, Waki’ ibn Al-Jarrāḥ, Ash-Shāfi’ī, Aḥmad ibn Ḥanbal, Ishāq ibn Rāhawayh, ‘Alī ibn Al-Madīnī, Al-Bukhārī, Abū Zur’ah, Abū Ḥātim, Abū Dāwūd, Muḥammad ibn Naṣr Al-Marwazī, Ibn Khuzaymah, Ibn Al-Mundhir, Dāwūd ibn ‘Alī, Muḥammad ibn Jarīr Aṭ-Ṭabarī, and others. For these are the ones who build rulings upon hadiths and need to exert effort in knowing their authentic from their weak, and distinguishing their narrators. Likewise, those who spoke about hadith and narrators to distinguish between this and that for the sake of knowing the hadith, as done by Abū Aḥmad ibn ‘Adī, Abū Ḥātim Al-Bustī, Abū Al-Ḥasan Ad-Dāraquṭnī, Abū Bakr Al-Ismā’īlī, and as may be done by Abū Bakr Al-Bayhaqī, Abū Ismā’īl Al-Anṣārī, Abū Al-Qāsim Az-Zanjānī, Abū ‘Umar ibn ‘Abd al-Barr, Abū Muḥammad ibn Ḥazm, and their likes. Elaborating on these matters has another place. We have not mentioned those who do not narrate with a chain—like the book *Wasīlat al-Muta’abbidīn* by ‘Umar Al-Mullā Al-Mawṣilī and the book *Al-Firdaws* by Shahrayār Ad-Daylamī and the like—for these are below those levels, and the lies they mention are a major issue.

The point here is: there is not a single hadith in this subject attributed to the Prophet that can be relied upon for a Shari’ah matter, by the consensus of those knowledgeable about his hadith. Rather, what is narrated regarding that, the experts in hadith know it is from the fabricated reports, either deliberately by its fabricator or due to his error. In this subject, there are narrations from the Salaf, most of which are weak.

Among them is the hadith of the four who gathered at the Ka’bah and asked [Allāh]; they were ‘Abdullāh and Muṣ’ab, the sons of Az-Zubayr, ‘Abdullāh ibn ‘Umar, and ‘Abd al-Malik ibn Marwān. Ibn Abī Ad-Dunyā mentioned it in the book *Mujābī ad-Du’ā* and narrated it through the route of Ismā’īl ibn Abān Al-

Ghanawī from Sufyān Ath-Thawrī from Ṭāriq ibn ‘Abd al-‘Azīz from Ash-Sha‘bī that he said: ‘I saw something amazing. We were in the courtyard of the Ka‘bah: myself, ‘Abdullāh ibn ‘Umar, ‘Abdullāh ibn Az-Zubayr, Muš‘ab ibn Az-Zubayr, and ‘Abd al-Malik ibn Marwān. After they finished their conversation, the group said: ‘Let each man among you stand, take hold of the Yemeni Corner, and ask Allāh for his need, for he will be given abundantly.’ Then they said: ‘Stand up, O ‘Abdullāh ibn Az-Zubayr, for you were the first born in Islam after the Hijrah.’ He stood, took hold of the Yemeni Corner, then said: ‘O Allāh, You are Great, hoped for in every great matter; I ask You by the sanctity of Your Face, the sanctity of Your Throne, and the sanctity of Your Prophet not to let me die from this world until You grant me governorship of the Ḥijāz and I am greeted with the Caliphate.’ Then he came and sat down. Then Muš‘ab stood, took hold of the Yemeni Corner, then said: ‘O Allāh, You are the Lord of everything, and to You everything returns. I ask You by Your power over everything not to let me die from this world until You grant me governorship of Iraq and marry me to Sukaynah bint Al-Ḥusayn.’ Then ‘Abd al-Malik ibn Marwān stood, took hold of the Yemeni Corner, then said: ‘O Allāh, Lord of the seven heavens, and Lord of the earth that brings forth vegetation after barrenness, I ask You by what Your servants obedient to Your command have asked You, and I ask You by Your right upon Your creation and by the right of those who circumambulate Your Throne...’ to its end.

I [Ibn Taymiyyah] say: Ismā‘īl ibn Abān, who narrated this from Sufyān Ath-Thawrī, is a liar. Aḥmad ibn Ḥanbal said: ‘I wrote from him, then he narrated fabricated hadiths, so we abandoned him.’ Yaḥyā ibn Ma‘īn said: ‘He fabricated a hadith about the seventh descendant of Al-‘Abbās wearing green,’ meaning Al-Ma‘mūn. Al-Bukhārī, Muslim, Abū Zur‘ah, and Ad-Dāraqutnī said: ‘Abandoned.’ Al-Jūzajānī said: ‘Lying became apparent from him.’ Abū Ḥātim said: ‘Liar.’ Ibn Ḥibbān said: ‘He fabricates upon trustworthy narrators.’ Ṭāriq ibn ‘Abd al-‘Azīz, whom he mentioned Ath-Thawrī narrated from, is unknown. He said: For the known Ṭāriq ibn ‘Abd al-‘Azīz from whom Ibn ‘Ajlān narrated is not from this generation. There is a differing version: Abū Nu‘aym narrated it from Aṭ-Ṭabarānī: Aḥmad ibn Zayd ibn Al-Jarīsh narrated to us: Abū Ḥātim As-Sijistānī narrated to us: Al-Aṣma‘ī narrated to us, saying: ‘Abd ar-Raḥmān ibn Abī Az-Zinād narrated to us from his father, who said: ‘Muš‘ab, ‘Urwah, and ‘Abdullāh, the sons of Az-Zubayr, and ‘Abdullāh ibn ‘Umar gathered in the Ḥijr [Ismā‘īl]. They said: ‘Make a wish.’ ‘Abdullāh ibn Az-Zubayr said: ‘As for me, I wish for the Caliphate.’ ‘Urwah said: ‘As for me, I wish that knowledge be taken from me.’ Muš‘ab said: ‘As for me, I wish for the governorship of Iraq and to combine [in marriage] ‘Ā‘ishah bint Ṭālḥah and Sukaynah bint Al-Ḥusayn.’ ‘Abdullāh ibn ‘Umar said: ‘As for me, I wish for forgiveness.’ He [the narrator] said: All of them attained what they wished for, and perhaps Ibn ‘Umar has been forgiven.’

I say: This chain is better than that chain, by the consensus of the people of knowledge, and it does not contain asking by creatures.

In this subject, there are stories about some people who saw a dream in which they were told: ‘Supplicate with such-and-such.’ Such things are not permissible to be used as evidence, by the consensus of the scholars. Some of these stories have been mentioned by those who compiled supplications. A narration regarding this has been related from some of the Salaf, such as what Ibn Abī Ad-Dunyā narrated in the book *Mujābī ad-Du‘ā*. He said: Abū Ḥāshim narrated to

us: I heard Kathīr ibn Muḥammad ibn Kathīr ibn Rifāʿah say: ‘A man came to ‘Abd al-Malik ibn Saʿid ibn Abjar. He felt his stomach and said: ‘You have an incurable disease.’ He asked: ‘What is it?’ He said: ‘The dubaylah (internal abscess).’ The man turned away and said: ‘Allāh, Allāh, Allāh is my Lord, I associate nothing with Him. O Allāh, I turn to You by Your Prophet Muḥammad, the Prophet of Mercy (peace be upon him and salutations—tasliman). O Muḥammad, I turn by you to your Lord and my Lord, that He may have mercy on me regarding what I have.’ He [‘Abd al-Malik] felt his stomach and said: ‘You are cured; there is no illness in you.’

I say: This supplication and similar ones have been narrated as being supplicated with by the Salaf. It is transmitted from Ahmad ibn Ḥanbal in the *Mansak* of Al-Marwazī [permission for] tawassul by the Prophet (peace be upon him) in supplication, while others forbade it. If the intention of those seeking means is tawassul through faith in him, love for him, allegiance to him, and obedience to him, then there is no dispute between the two groups. If their intention is tawassul by his person, then this is the point of dispute. Matters they dispute over are referred back to Allāh and the Messenger. The mere fact that the intended goal was achieved through the supplication does not indicate that it is permissible in the Shariʿah. For many people supplicate to others besides Allāh, such as stars and created beings, and achieve what they achieve of their purpose. Some people intend to supplicate at idols, churches, and elsewhere, and supplicate to statues in churches, and achieve what they achieve of their purpose. Some people supplicate with supplications forbidden by the consensus of the Muslims, and achieve what they achieve of their purpose. Achieving the goal through certain means does not necessitate its permissibility, even if the goal is permissible. For that action might contain harm outweighing its benefit. The Shariʿah came to achieve and perfect benefits, and to eliminate and minimize harms. Otherwise, all forbidden things—shirk, alcohol, gambling, immoralities, oppression—might bring benefits and achieve purposes for their doer, but because their harms outweigh their benefits, Allāh and His Messenger forbade them. Just as many matters like acts of worship, jihād, and spending wealth might involve harm, but because their benefit outweighs their harm, the Lawgiver commanded them. This is a principle that must be considered. It is not permissible for something to be obligatory or recommended except with a Shariʿah proof necessitating its obligation or recommendation. Acts of worship can only be obligatory or recommended. What is neither obligatory nor recommended is not an act of worship. Supplication to Allāh, Exalted is He, is an act of worship if what is sought through it is a permissible matter.

In summary, asking by him has been transmitted from some Salaf and scholars, unlike supplicating to the dead and absent among the prophets, angels, and righteous, seeking their aid, and complaining to them. This is something none of the Salaf—the Companions and those who followed them in excellence—did, nor did any Imam of the Muslims permit it.

The hadith of the blind man narrated by At-Tirmidhī and An-Nasāʾī belongs to the second category: tawassul through his supplication. For the blind man asked the Prophet (peace be upon him) to supplicate for him that Allāh restore his sight. He [the Prophet] said to him: ‘If you wish, be patient, and if you wish, I will supplicate for you.’ He said: ‘Rather, supplicate to Him.’ So he commanded him to perform ablution, perform it well, pray two rakʿahs, and say: ‘O Allāh, I ask You

by Your Prophet, the Prophet of Mercy. O Muḥammad, O Messenger of Allāh, I turn by you to my Lord regarding this need of mine, that He may fulfill it. O Allāh, accept his intercession for me.’ This is tawassul through the supplication of the Prophet (peace be upon him) and his intercession, and the Prophet (peace be upon him) supplicated for him. This is why he said: ‘and accept his intercession for me.’ He asked Allāh to accept the intercession of His Messenger for him, which is his supplication. The scholars mentioned this hadith among the miracles of the Prophet (peace be upon him), his answered supplication, and the extraordinary events and cures from ailments that Allāh manifested through the blessing of his supplication. For indeed, through the blessing of his (peace be upon him) supplication for this blind man, Allāh restored his sight. This hadith—the hadith of the blind man—has been narrated by compilers of works on the proofs of prophethood, like Al-Bayhaqī and others. Al-Bayhaqī narrated it from the hadith of ‘Uthmān ibn ‘Umar from Shu’bah from Abū Ja’far Al-Laythī who said: ‘I heard ‘Umārah ibn Khuzaymah ibn Thābit narrate from ‘Uthmān ibn Ḥunayf: ‘That a blind man came to the Prophet (peace be upon him) and said: ‘Supplicate to Allāh to cure me.’ He said to him: ‘If you wish, I will delay that, and it is better for you, and if you wish, I will supplicate.’ He said: ‘Supplicate to Him.’ So he commanded him to perform ablution, perform it well, pray two rak’ahs, and supplicate with this supplication: ‘O Allāh, I ask You and turn to You by Your Prophet Muḥammad, the Prophet of Mercy. O Muḥammad, I turn by you to my Lord regarding this need of mine that He may fulfill it for me. O Allāh, accept his intercession for me and accept my intercession for him.’ He said: He stood up, having regained his sight.’ Through this route, At-Tirmidhī narrated it from the hadith of ‘Uthmān ibn ‘Umar. An-Nasā’ī and Ibn Mājah also narrated from it. At-Tirmidhī said: ‘This hadith is ḥasan ṣaḥīḥ gharīb (good, authentic, strange); we do not know it except through this route from the hadith of Abū Ja’far, and he is not Al-Laythī.’ This is how it appears in At-Tirmidhī, but other scholars said he is Abū Ja’far Al-Khaṭmī, which is correct. Also, At-Tirmidhī and those with him did not include its full wording as other scholars did; rather, they narrated it up to his statement: ‘O Allāh, accept his intercession for me.’ At-Tirmidhī said: Maḥmūd ibn Ghaylān narrated to us: ‘Uthmān ibn ‘Umar narrated to us: Shu’bah narrated to us from Abū Ja’far from ‘Umārah ibn Khuzaymah ibn Thābit from ‘Uthmān ibn Ḥunayf: ‘That a man blind of sight came to the Prophet (peace be upon him) and said: ‘O Prophet of Allāh, supplicate to Allāh to cure me.’ He said: ‘If you wish, be patient, and it is better for your Hereafter, and if you wish, I will supplicate for you.’ He said: ‘No, rather supplicate to Allāh for me.’ So he commanded him to perform ablution, pray two rak’ahs, and supplicate with this supplication: ‘O Allāh, I ask You and turn to You by Your Prophet Muḥammad, the Prophet of Mercy. O Muḥammad, I turn by you to Allāh regarding this need of mine that it may be fulfilled for me, and accept my intercession for him and accept his intercession for me.’ He said: The man did it and was cured.’

Al-Bayhaqī also narrated it from the hadith of Shabīb ibn Sa’īd Al-Ḥabaṭī from Rawḥ ibn Al-Qāsim from Abū Ja’far Al-Madīnī—who is Al-Khaṭmī—from Abū Umāmah ibn Sahl ibn Ḥunayf from ‘Uthmān ibn Ḥunayf who said: ‘I heard the Messenger of Allāh (peace be upon him) when a blind man came to him complaining about the loss of his sight. He said: ‘O Messenger of Allāh, I have no guide, and it has become difficult for me.’ The Messenger of Allāh (peace be

upon him) said: 'Go to the place of ablution, perform ablution, then pray two rak'ahs, then say: O Allāh, I ask You and turn to You by Your Prophet, the Prophet of Mercy. O Muḥammad, I turn by you to my Lord that He may clear my sight. O Allāh, accept his intercession for me and accept my intercession for myself.' 'Uthmān ibn Ḥunayf said: 'By Allāh, we had not parted, nor had the conversation lasted long, before the man entered as if he had never had any affliction.' The narration of Shabīb from Rawḥ from Abū Ja'far Al-Laythī contradicts the narration of Shu'bah and Ḥammād ibn Salamah in the chain and the text. For in that [latter narration], Abū Ja'far narrated it from 'Umārah ibn Khuzaymah, while in this one, he narrated it from Abū Umāmah [ibn] Sahl. In that narration, he said: 'accept his intercession for me and accept my intercession for him,' while in this one: 'and accept my intercession for myself.' However, this chain has another witness from the narration of Hishām Ad-Dastuwā'ī from Abū Ja'far. Al-Bayhaqī narrated it through this route, and it contains a story that might be used as proof by those who seek means through him after his death—if it is authentic. He narrated it from the hadith of Ismā'il ibn Shabīb ibn Sa'īd Al-Ḥabaṭī from Shabīb ibn Sa'īd from Rawḥ ibn Al-Qāsim from Abū Ja'far Al-Madīnī from Abū Umāmah [ibn] Sahl that a man used to frequent 'Uthmān ibn 'Affān for a need he had, but 'Uthmān would not pay attention to him nor look into his need. The man met 'Uthmān ibn Ḥunayf and complained to him about that. 'Uthmān ibn Ḥunayf said to him: 'Go to the place of ablution, perform ablution, then go to the mosque and pray two rak'ahs, then say: 'O Allāh, I ask You and turn to You by our Prophet Muḥammad, the Prophet of Mercy. O Muḥammad, I turn by you to my Lord that He may fulfill my need for me.' Then mention your need. Then come back so I can go with you.' He said: The man went and did that, then came later to 'Uthmān ibn 'Affān. The doorkeeper came, took him by the hand, brought him in to 'Uthmān, seated him with him on the cushion, and said: 'See what need you have.' He mentioned his need, and he ['Uthmān] fulfilled it for him. Then the man left him, met 'Uthmān ibn Ḥunayf, and said to him: 'May Allāh reward you with good! He was not looking into my need nor paying attention to me until you spoke to him about me.' 'Uthmān ibn Ḥunayf said: 'I did not speak to him, but I heard the Messenger of Allāh (peace be upon him) say—when a blind man came to him and complained about the loss of his sight, the Prophet (peace be upon him) said to him: 'Will you be patient?' He said to him: 'O Messenger of Allāh, I have no guide, and it has become difficult for me.' He said: 'Go to the place of ablution, perform ablution, pray two rak'ahs, then say: O Allāh, I ask You and turn to You by Your Prophet Muḥammad, the Prophet of Mercy. O Muḥammad, I turn to my Lord that He may clear my sight for me. O Allāh, accept his intercession for me and accept my intercession for myself.' 'Uthmān ibn Ḥunayf said: 'By Allāh, we had not parted, nor had the conversation lasted long, before the man entered upon us as if he had never had any affliction.' Al-Bayhaqī said: 'Aḥmad ibn Shabīb ibn Sa'īd narrated it from his father at length,' and he cited it from the narration of Ya'qūb ibn Sufyān from Aḥmad ibn Shabīb ibn Sa'īd. He said: 'Hishām Ad-Dastuwā'ī also narrated it from Abū Ja'far from Abū Umāmah [ibn] Sahl from his uncle—who is 'Uthmān ibn Ḥunayf,' but he did not mention the chain of these routes.

I say: An-Nasā'ī narrated it in the book 'Amal al-Yawm wa-l-Laylah through this route from the hadith of Mu'adh ibn Hishām from his father from Abū Ja'far

from Abū Umāmah [ibn] Sahl ibn Ḥunayf from his uncle 'Uthmān ibn Ḥunayf. He also narrated it from the hadith of Shu'bah and Ḥammād ibn Salamah, both from Abū Ja'far from 'Umārah ibn Khuzaymah. None of these—neither At-Tirmidhī, nor An-Nasā'ī, nor Ibn Mājah—narrated it through that strange route containing the addition: the route of Shabīb ibn Sa'īd from Rawḥ ibn Al-Qāsim. However, Al-Ḥākim narrated it in his Mustadrak through both routes. He narrated it from the hadith of 'Uthmān ibn 'Umar: Shu'bah narrated to us from Abū Ja'far Al-Madīnī: I heard 'Umārah ibn Khuzaymah narrate from 'Uthmān ibn Ḥunayf: 'That a blind man came to the Prophet (peace be upon him) and said: 'Supplicate to Allāh to cure me.' He said: 'If you wish, I will delay that, and it is better for you, and if you wish, I will supplicate.' He said: 'Supplicate to Him.' So he commanded him to perform ablution, perform his ablution well, pray two rak'ahs, and supplicate with this supplication: 'O Allāh, I ask You and turn to You by Your Prophet Muḥammad, the Prophet of Mercy. O Muḥammad, I have turned by you to my Lord regarding this need of mine. O Allāh, accept his intercession for me and accept my intercession for him.' Al-Ḥākim said: 'According to their [Bukhārī and Muslim's] criteria.' Then he narrated it through the route of Shabīb ibn Sa'īd Al-Ḥabaṭī and 'Awn ibn 'Umārah from Rawḥ ibn Al-Qāsim from Abū Ja'far Al-Laythī Al-Madīnī from Abū Umāmah [ibn] Sahl ibn Ḥunayf from his uncle 'Uthmān ibn Ḥunayf that he heard the Prophet (peace be upon him) when a blind man came to him complaining about the loss of his sight, saying: 'O Messenger of Allāh, I have no guide, and it has become difficult for me.' He said: 'Go to the place of ablution, perform ablution, then pray two rak'ahs, then say: 'O Allāh, I ask You and turn to You by Your Prophet Muḥammad, the Prophet of Mercy. O Muḥammad, I turn by you to my Lord that He may clear my sight for me. O Allāh, accept his intercession for me and accept my intercession for myself.' 'Uthmān said: 'By Allāh, we had not parted, nor had the conversation lasted long, before the man entered upon us as if he had never had any affliction.' Al-Ḥākim said: 'According to Al-Bukhārī's criteria.' This Shabīb is truthful; Al-Bukhārī narrated from him. However, [Ibn 'Adī noted that] Ibn Wahb narrated rejected hadiths from him via Rawḥ ibn Al-Faraj, and it was thought he [Shabīb] erred regarding them. But it might be said, something like this [criticism applies] if he narrates something uniquely, differing from trustworthy narrators who have better memory than him, like Shu'bah, Ḥammād ibn Salamah, and Hishām Ad-Dastuwā'ī, with an addition; that would be held against him in the hadith. Especially since in this narration [via Shabīb], he said: 'accept his intercession for me and accept my intercession for myself,' whereas those [others] said: 'accept his intercession for me and accept my intercession for him.' The meaning of his statement 'and accept my intercession for him' is: [accept my supplication] regarding his supplication and asking for me, so it corresponds to his statement 'and accept his intercession for me.' Abū Aḥmad ibn 'Adī said in his book named Al-Kāmil fī Asmā' ar-Rijāl—and nothing like it has been compiled in its field—: 'Shabīb ibn Sa'īd Al-Ḥabaṭī Abū Sa'īd Al-Baṣrī At-Tamīmī: Ibn Wahb narrated rejected hadiths from him. He narrated from Yūnus from Az-Zuhri the nuskah (collection) of Az-Zuhri, [containing] sound hadiths.' He mentioned from 'Alī ibn Al-Madīnī that he said: 'He is a trustworthy Baṣran, one of Yūnus's companions. He used to travel back and forth to Egypt for trade and brought back an authentic book.' He said: 'His son Aḥmad ibn Shabīb wrote it down from him.' He [Ibn 'Adī] narrated two hadiths via Ibn Wahb from this Shabīb from Rawḥ ibn Al-Faraj: one from Ibn 'Aqil from

Sābiq ibn Nājiyah from Ibn Salām who said: 'A man passed by us, and they said this man served the Prophet (peace be upon him).' The second from him from Rawḥ ibn Al-Faraj from 'Abdullāh ibn Al-Ḥusayn from his mother Fāṭimah, the hadith about entering the mosque. Ibn 'Adī said: 'Thus it was said in the hadith: from 'Abdullāh ibn Al-Ḥusayn from his mother Fāṭimah bint Al-Ḥusayn from Fāṭimah bint Rasūlillāh (peace be upon him).' Ibn 'Adī said: 'Shabīb ibn Sa'īd has the nuskah of Az-Zuhri from Yūnus from Az-Zuhri, and they are sound hadiths. Ibn Wahb narrated rejected hadiths from him. The two hadiths of Rawḥ ibn Al-Faraj which I dictated are narrated by Ibn Wahb from Shabīb. When Shabīb ibn Sa'īd narrated the nuskah of Az-Zuhri via his son Aḥmad ibn Shabīb, he is not the Shabīb ibn Sa'īd from whom Ibn Wahb narrates the rejected hadiths he transmits from him. Perhaps Shabīb, while in Egypt for his trade, Ibn Wahb wrote from him from memory, so he erred and was mistaken. I hope this Shabīb did not deliberately lie.'

I say: These two hadiths that Ibn 'Adī rejected from him were narrated from Rawḥ ibn Al-Qāsim. Likewise, this hadith, the hadith of the blind man, he narrated it from Rawḥ ibn Al-Qāsim. This hadith is among those narrated from him by Ibn Wahb as well, just as his two sons narrated it from him, but he [Ibn Wahb] did not render its wording precisely as his two sons did. This confirms what Ibn 'Adī mentioned. Thus, it is known that it is preserved from him [Shabīb]. Ibn 'Adī attributed the error to him, not to Ibn Wahb. This is correct if he indeed erred. If he erred regarding Rawḥ ibn Al-Qāsim in those two hadiths, it is possible he erred regarding him in this hadith. Rawḥ ibn Al-Qāsim is trustworthy, well-known; the Jamā'ah (major hadith compilers) narrated from him. This is why they did not attribute the error to him.

A man may preserve what he narrates from one Shaykh but not preserve what he narrates from another, like Ismā'il ibn 'Ayyāsh regarding what he narrates from the Ḥijāzīs, for he errs in it, unlike what he narrates from the Syrians. And like Sufyān ibn Ḥusayn regarding what he narrates from Az-Zuhri. There are many such examples. So it is possible that this one [Shabīb] errs in what he narrates from Rawḥ ibn Al-Qāsim—if the matter is as Ibn 'Adī said—and this is a point requiring consideration. Aṭ-Ṭabarānī narrated this hadith in Al-Mu'jam from the hadith of Ibn Wahb from Shabīb ibn Sa'īd. He narrated it from the hadith of Aṣbagh ibn Al-Faraj: 'Abdullāh ibn Wahb narrated to us from Shabīb ibn Sa'īd Al-Makki from Rawḥ ibn Al-Qāsim from Abū Ja'far Al-Laythī Al-Madīnī from Abū Umāmah [ibn] Sahl ibn Ḥunayf from his uncle 'Uthmān ibn Ḥunayf: 'That a man used to frequent 'Uthmān ibn 'Affān for a need he had... [the story continues as before] ...until you spoke to him about me.' 'Uthmān ibn Ḥunayf said to him: 'By Allāh, I did not speak to him, but I witnessed the Messenger of Allāh (peace be upon him) when a blind man came to him complaining about the loss of his sight. The Prophet (peace be upon him) said to him: 'Will you be patient?' He said: 'O Messenger of Allāh, I have no guide, and it has become difficult for me.' The Messenger of Allāh (peace be upon him) said to him: 'Go to the place of ablution, perform ablution, then pray two rak'ahs, then supplicate with these words.' 'Uthmān ibn Ḥunayf said: 'By Allāh, we had not parted, nor had the conversation lasted long, before the man entered upon us as if he had never had any affliction.' Aṭ-Ṭabarānī said: 'Shu'bah narrated this hadith from Abū Ja'far, whose name is 'Umayr ibn Yazīd, and he is trustworthy. 'Uthmān ibn 'Umar was unique in narrating it from Shu'bah.' Abū 'Abdillāh Al-

Maqdisi said: 'And the hadith is authentic.'

I say: Aṭ-Ṭabarānī mentioned his being unique according to the extent of his knowledge, and the narration of Rawḥ ibn 'Ubādah from Shu'bah had not reached him. That is an authentic chain, showing that 'Uthmān ibn 'Umar was not unique in narrating it. This route of Ibn Wahb supports what Ibn 'Adī mentioned, for he did not render the wording of the narration precisely as his two sons did. Rather, he mentioned therein that the blind man supplicated with the same words 'Uthmān ibn Ḥunayf mentioned [to the other man], which is not the case. Rather, in the hadith of the blind man, he said: 'O Allāh, accept his intercession for me and accept my intercession for him'—or he said—for myself. Ibn Wahb did not mention this in his narration. So it seems likely that Ibn Wahb narrated from memory, as Ibn 'Adī said, and did not render the narration precisely. Abū Bakr ibn Abī Khaythamah narrated in his *Tārikh* the hadith of Ḥammād ibn Salamah, saying: Muslim ibn Ibrāhīm narrated to us: Ḥammād ibn Salamah narrated to us: Abū Ja'far Al-Khaṭmī informed us from 'Umārah ibn Khuzaymah from 'Uthmān ibn Ḥunayf: 'That a blind man came to the Prophet (peace be upon him) and said: 'I have been afflicted in my sight, so supplicate to Allāh for me.' He said: 'Go, perform ablution, pray two rak'ahs, then say: O Allāh, I ask You and turn to You by my Prophet Muḥammad, the Prophet of Mercy. O Muḥammad, I seek intercession through you upon my Lord regarding the restoration of my sight. O Allāh, accept my intercession for myself and accept the intercession of my Prophet regarding the restoration of my sight. And if there is a need, do likewise.' Allāh restored his sight.' Ibn Abī Khaythamah said: 'And this Abū Ja'far—from whom Ḥammād ibn Salamah narrated—his name is 'Umayr ibn Yazīd, and he is the Abū Ja'far from whom Shu'bah narrates.' Then he mentioned the hadith through the route of 'Uthmān ibn 'Umar from Shu'bah.

I say: This route contains 'accept my intercession for myself' like the route of Rawḥ ibn Al-Qāsim, and it contains another addition, namely his statement: 'And if there is a need, do likewise'—or he said—he did likewise. It might be said that this [addition] agrees with the statement of 'Uthmān ibn Ḥunayf [in the story]. However, Shu'bah and Rawḥ ibn Al-Qāsim have better memory than Ḥammād ibn Salamah. The difference in wording indicates that such a narration might be transmitted according to meaning. His statement 'And if there is a need, he did likewise' might be an insertion from the words of 'Uthmān, not from the words of the Prophet (peace be upon him), for he did not say 'And if you have a need, you do likewise,' but rather 'And if there is a need, he did likewise.' In sum, even if this addition were established, there would be no proof in it. Its utmost implication would be that 'Uthmān ibn Ḥunayf thought the supplication could be used partially, without the rest, for he did not command him [the man needing help from Caliph 'Uthmān] with the full legislated supplication, but only part of it. And he thought this was legislated after the death of the Prophet (peace be upon him). The wording of the hadith contradicts that, for in the hadith, the blind man asked the Prophet (peace be upon him) to supplicate for him, and he taught the blind man to supplicate and commanded him in the supplication to say: 'O Allāh, accept his intercession for me.' This supplication is only made when the Prophet (peace be upon him) is supplicating and interceding for him, unlike someone for whom that is not the case. This suits his intercession and supplication for people during his life in this

world, and on the Day of Resurrection when he intercedes for them. It also contains his statement 'and accept my intercession for him.' The meaning is not that he [the blind man] intercedes for the Prophet (peace be upon him) regarding a need of the Prophet (peace be upon him), even though we are commanded to send prayers and peace upon him, and commanded to ask Allāh for Al-Wasilah for him. In *Sahih Al-Bukhārī* from Jābir ibn 'Abdillāh, the Messenger of Allāh (peace be upon him) said: 'Whoever says when he hears the call [to prayer]: 'O Allāh, Lord of this perfect call and established prayer, grant Muḥammad Al-Wasilah and the excellence, and resurrect him to the praised station which You have promised him,' my intercession will be permissible for him on the Day of Resurrection.' And in *Sahih Muslim* from 'Abdullāh ibn 'Amr, who said: The Messenger of Allāh (peace be upon him) said: 'When you hear the mu'adhdhin, say what he says, then send prayers upon me, for indeed, whoever sends prayers upon me once, Allāh sends prayers upon him ten times. Then ask Allāh for Al-Wasilah for me, for it is a rank in Paradise befitting only one servant from the servants of Allāh, and I hope that I will be that servant. So whoever asks Allāh for Al-Wasilah for me, intercession will be permissible for him.' The Ummah's asking for Al-Wasilah for him is a supplication for him, and it is the meaning of intercession. This is why the reward is of the same nature as the deed: whoever sends prayers upon him, Allāh sends prayers upon him; and whoever asks Allāh for Al-Wasilah for him, which includes his intercession, he (peace be upon him) intercedes for him. Likewise, the blind man asked for intercession from him, so he commanded him to supplicate to Allāh for the acceptance of this intercession, which is like intercession for the intercession. This is why he said: 'O Allāh, accept his intercession for me and accept my intercession for him.' This is because the acceptance of the Prophet's (peace be upon him) supplication in such a case is part of the Messenger's honor with his Lord. This is why this was counted among his signs and proofs of prophethood. It is like his intercession on the Day of Resurrection for creation. This is why he commanded the seeker of supplication to say: 'accept his intercession for me and accept my intercession for him,' unlike his statement 'and accept my intercession for myself,' for this wording was not narrated by anyone except through this strange route. His statement 'and accept my intercession for him' was narrated from Shu'bah by two esteemed men: 'Uthmān ibn 'Umar and Rawḥ ibn 'Ubādah. Shu'bah is the most esteemed narrator of this hadith. Through the route of 'Uthmān ibn 'Umar from Shu'bah, the three narrated it: At-Tirmidhī, An-Nasā'ī, and Ibn Mājah. At-Tirmidhī narrated it from Maḥmūd ibn Ghaylān from 'Uthmān ibn 'Umar. Ibn Mājah narrated it from Aḥmad ibn Sayyār from 'Uthmān ibn 'Umar. Aḥmad narrated it in the *Musnad* from Rawḥ ibn 'Ubādah from Shu'bah. So these had better memory of the hadith's wording. Furthermore, his statement 'and accept my intercession for myself,' if it is preserved, [means] something like what we mentioned: that he sought to be an intercessor for himself along with the Prophet's (peace be upon him) supplication. If the Prophet (peace be upon him) had not supplicated for him, he would have been merely an asker like any other asker. Such a thing is not called intercession; intercession only occurs when there are two seeking something, and one becomes an intercessor for the other, unlike a single seeker for whom no one else intercedes.

So this addition [the story involving 'Uthmān ibn Ḥunayf] has several defects:

this narrator [Shabīb] being unique in narrating it, differing from those greater and with better memory than him; the compilers of the Sunan turning away from it; the confusion in its wording; and the fact that its narrator is known to have narrated rejected hadiths from this Rawḥ [ibn al-Qāsim]. Such factors necessitate doubt and uncertainty about its being established. Thus, there is no proof in it, since consideration is given to what the Companion narrated, not to his understanding, if the wording he narrated does not indicate what he understood, but rather indicates its opposite.

It is known that if someone after his [the Prophet's] death says: 'O Allāh, accept his intercession for me and accept my intercession for him,' while the Prophet (peace be upon him) did not supplicate for him, this would be void speech. Furthermore, 'Uthmān ibn Ḥunayf did not command him [the man needing help] to ask the Prophet (peace be upon him) for anything, nor to say 'accept his intercession for me.' He did not command him with the transmitted supplication in its [full] form, but only part of it. And there was no intercession from the Prophet (peace be upon him) there, nor anything thought to be intercession. If he had said after his death 'accept his intercession for me,' it would have been meaningless speech, which is why 'Uthmān did not command it. The supplication transmitted from the Prophet (peace be upon him) was not commanded [by 'Uthmān in this instance], and what he did command is not transmitted from the Prophet (peace be upon him). A law cannot be established by such a thing, just like other matters transmitted from individual Companions regarding types of worship, permissions, obligations, or prohibitions, if no other Companion agreed with him on it, and what is established from the Prophet (peace be upon him) contradicts it, not agrees with it. His action would not be a Sunnah that Muslims must follow. Rather, its utmost status is that it is a matter where ijtihād is permissible, or a matter disputed by the Ummah, which must be referred back to Allāh and the Messenger.

There are many similar examples: like Ibn 'Umar putting water in his eyes during ablution and taking fresh water for his ears. And Abū Hurayrah washing his hands up to the upper arms in ablution and saying: 'Whoever can extend his blaze, let him do so.' It is narrated from him that he used to wipe his neck and say: 'It is the place of the shackle.' Although a group of scholars recommended this, following these two, others disagreed with them and said: The rest of the Companions did not perform ablution like this. The ablution established from him (peace be upon him) in the two Saḥihs and elsewhere through multiple routes does not contain taking fresh water for the ears, nor washing beyond the elbows and ankles, nor wiping the neck. Nor did the Prophet (peace be upon him) say: 'Whoever can extend his blaze, let him do so.' Rather, this is from the words of Abū Hurayrah, inserted into some hadiths. The Prophet (peace be upon him) only said: 'You will come on the Day of Resurrection with radiant faces and limbs from the traces of ablution.' He (peace be upon him) used to perform ablution until he reached the upper arm and shank. Abū Hurayrah said: 'Whoever can extend his blaze, let him do so.' Some assumed that washing the upper arm is part of extending the blaze. This has no meaning for the blaze is on the face, not the hand or foot; what is on the hand and foot is the radiance on limbs. The blaze cannot be extended, for the entire face is washed; the head is not washed, and there is no blaze on the head. Extending the ḥajlah is not recommended; extending it is mutilation. Likewise, Ibn 'Umar used to strive to

travel the same routes the Prophet (peace be upon him) traveled, stop where he stopped, perform ablution during travel where he saw him perform ablution, pour the leftover water on a tree he poured on, and similar things, which a group of scholars recommended and saw as desirable, but the majority of scholars did not recommend it. Just as the major Companions like Abū Bakr, 'Umar, 'Uthmān, 'Alī, Ibn Mas'ūd, Mu'adh ibn Jabal, and others did not recommend it nor do what Ibn 'Umar did. If they had seen it as recommended, they would have done it, as they used to strive to follow and emulate him. This is because following means doing what he did in the manner he did it. If he did an action as an act of worship, it is legislated for us to do it as an act of worship. If he intended to specify a place or time for worship, we specify it with that, just as he intended to circumambulate around the Ka'bah, touch the Black Stone, and pray behind the Maqām [Ibrāhīm]. He used to strive to pray at a specific pillar in the mosque of Madinah. He intended to ascend Aṣ-Ṣafā and Al-Marwah and supplicate and remember Allāh there, and likewise 'Arafah, Muzdalifah, and elsewhere. As for what he did by happenstance and did not intend—such as stopping at a place and praying there because he stopped there, not intending to specify it for prayer and stopping—if we intend to specify that place for prayer or stopping, we are not following; rather, this is among the innovations which 'Umar ibn Al-Khaṭṭāb used to forbid. As is established by the authentic chain from the hadith of Shu'bah from Sulaymān At-Taymī from Al-Ma'rūr¹ ibn Suwayd who said: This has no meaning, for the blaze is on the face, not the hand or foot; what is on the hand and foot is the radiance on limbs. The blaze cannot be extended, for the entire face is washed; the head is not washed, and there is no blaze on the head. Extending the ḥajlah is not recommended; extending it is mutilation. Likewise, Ibn 'Umar used to strive to travel the same routes the Prophet (peace be upon him) traveled, stop where he stopped, perform ablution during travel where he saw him perform ablution, pour the leftover water on a tree he poured on, and similar things, which a group of scholars recommended and saw as desirable, but the majority of scholars did not recommend it. Just as the major Companions like Abū Bakr, 'Umar, 'Uthmān, 'Alī, Ibn Mas'ūd, Mu'adh ibn Jabal, and others did not recommend it nor do what Ibn 'Umar did. If they had seen it as recommended, they would have done it, as they used to strive to follow and emulate him. This is because following means doing what he did in the manner he did it. If he did an action as an act of worship, it is legislated for us to do it as an act of worship. If he intended to specify a place or time for worship, we specify it with that, just as he intended to circumambulate around the Ka'bah, touch the Black Stone, and pray behind the Maqām [Ibrāhīm]. He used to strive to pray at a specific pillar in the mosque of Madinah. He intended to ascend Aṣ-Ṣafā and Al-Marwah and supplicate and remember Allāh there, and likewise 'Arafah, Muzdalifah, and elsewhere. As for what he did by happenstance and did not intend—such as stopping at a place and praying there because he stopped there, not intending to specify it for prayer and stopping—if we intend to specify that place for prayer or stopping, we are not following; rather, this is among the innovations which 'Umar ibn Al-Khaṭṭāb used to forbid. As is established by the authentic chain from the hadith of Shu'bah from Sulaymān At-Taymī of Ibn 'Umar: 'Marrying a woman of the Book is not permissible.' And Mu'adh and Mu'awiyah allowing a Muslim to inherit from a disbeliever. And 'Umar and Ibn

¹ In the printed version: It is «Al-Ma'ruf» instead of «Al-Ma'rūr», which is an error.

Mas'ūd preventing the person in state of major ritual impurity from performing tayammum. And the statement of 'Alī, Zayd, and Ibn 'Umar regarding the woman married without specified dowry): that she has no dowry if the husband dies. And the statement of 'Alī and Ibn 'Abbās regarding the pregnant widow: that she observes the longer of the two waiting periods. And the statement of Ibn 'Umar and others: that the person in state of iḥrām, if he dies, his iḥrām is nullified, and he is treated as one not in iḥrām. And the statement of Ibn 'Umar and others: Stipulating conditions in Hajj is not permissible. And the statement of Ibn 'Abbās and others regarding the widow: she is not required to stay in the house. And the statement of 'Umar and Ibn Mas'ūd: that the irrevocably divorced woman is entitled to housing and maintenance. And similar matters disputed among the Companions; referral to Allāh and the Messenger is obligatory regarding them. There are many similar examples. Nothing is a law for the Ummah except what the Messenger of Allāh (peace be upon him) legislated.

Those scholars who said 'the statement of a Companion is proof' only said so if no other Companion opposed him, and no text contradicting it is known. Then, if it became well-known and they did not object to it, it was tacit approval of the statement. It might be said: 'This is consensus by tacit approval' if it is known they approved it and none of them objected to it, and they do not approve falsehood. As for when it did not become well-known, then if it is known that no other [Companion] opposed him, it might be said 'it is proof.' But if it is known that another opposed him, then it is not proof, by agreement. If it is not known whether another agreed or disagreed, neither can be asserted definitively. Whenever the Sunnah indicates something contrary to it, the proof lies in the Sunnah of the Messenger of Allāh (peace be upon him), not in what opposes it, without doubt according to the people of knowledge.

Given this, it is known that if it were established from 'Uthmān ibn Ḥunayf or someone else that he considered it legislated and recommended to seek means through the Prophet (peace be upon him) after his death, without the Prophet (peace be upon him) supplicating for him or interceding for him, then we know that 'Umar and the major Companions did not view this as legislated after his death as it was legislated during his life. Rather, during his life, they sought means through him in *istisqā'*. When he died, they did not seek means through him. Instead, 'Umar said in his authentic, famous supplication, established by the consensus of the people of knowledge, in the presence of the Muhājirūn and Anṣār in the famous Year of Ashes, when the drought became severe upon them until 'Umar swore he would not eat ghee until the people had abundance, then when he prayed for rain through Al-'Abbās, he said: 'O Allāh, when we faced drought, we used to seek means to You through our Prophet, and You would grant us rain. Now, we seek means to You through the uncle of our Prophet, so grant us rain.' And they were granted rain. This is a supplication upon which all the Companions agreed with him; no one objected to it despite its fame, and it is one of the clearest examples of consensus by tacit approval. Mu'āwiyah ibn Abī Sufyān supplicated similarly during his caliphate when he led the people in prayer for rain. If their tawassul by the Prophet (peace be upon him) after his death were like their tawassul by him during his life, they would have said: 'How can we seek means through the likes of Al-'Abbās, Yazīd ibn Al-Aswad, and their likes, and turn away from tawassul by the Prophet (peace be upon him), who is

the best of creatures and the best and greatest of means with Allāh?’ Since none of them said that, and it is known that during his life they only sought means through his supplication and intercession, and after his death they sought means through the supplication of others and the intercession of others, it is known that what was legislated according to them was tawassul through the supplication of the one sought means through, not through his person. The hadith of the blind man is proof for ‘Umar and the generality of the Companions (may Allāh have...), for he only commanded the blind man to seek means to Allāh through the intercession of the Prophet (peace be upon him) and his supplication, not through his person. And he told him in the supplication: ‘Say: O Allāh, accept his intercession for me.’ If it is assumed that some Companion commanded another to seek means through his [the Prophet’s] person, not his intercession, and did not command the legislated supplication but only part of it, leaving the rest which includes tawassul through his intercession, then what ‘Umar ibn Al-Khaṭṭāb did is what conforms to the Sunnah of the Messenger of Allāh (peace be upon him). The one opposing ‘Umar would be refuted by the Sunnah of the Messenger of Allāh (peace be upon him), and the hadith he [‘Uthmān ibn Ḥunayf] narrated from the Prophet (peace be upon him) would be proof against him, not for him. And Allāh knows best.

As for the third category of what is called ‘tawassul,’ no one can transmit anything regarding it from the Prophet (peace be upon him) that the people of knowledge would use as proof—as has been elaborated upon previously. This is swearing an oath upon Allāh, Mighty and Majestic, by the prophets and the righteous, or asking by their persons. For no one can transmit anything established from the Prophet (peace be upon him) regarding this, neither regarding swearing an oath or asking by him, nor regarding swearing an oath or asking by other creatures. Although some scholars permitted it, it is established from more than one scholar that they forbade it. Thus, it becomes a matter of dispute, as previously explained. Matters they dispute over are referred back to Allāh and the Messenger, and each side presents its proof, as in all other matters of dispute. This is not among the issues warranting punishment, by the consensus of the Muslims. Rather, one who punishes for this is an aggressor, ignorant, unjust. For the one who holds this view [permitting it] has said what scholars have said [i.e., it’s a known, albeit minority, scholarly view], and the one objecting to him has no transmission that must be followed, neither from the Prophet (peace be upon him) nor from the Companions. It is established that swearing by other than Allāh is not permissible, neither by prophets nor others, as the discussion establishing this has preceded. The scholars have agreed that it is not permissible for anyone to make a vow to other than Allāh, neither to a prophet nor other than a prophet, and that this vow is shirk and is not fulfilled. Likewise, swearing by creatures does not make the oath binding, and there is no expiation for it. Even if one swore by the Prophet (peace be upon him), his oath would not be binding, as mentioned before, and no expiation would be required according to the majority of scholars, like Mālik, Ash-Shāfi‘i, Abū Ḥanifah, and Ahmad in one of the two narrations. Indeed, swearing this oath is forbidden. If it is not permissible for a man to swear by it, nor swear by it upon a creature, how can he swear by it upon the Creator? As for asking by him without swearing an oath by him, this is also something forbidden by more than one scholar. The authentic Sunnahs from the Prophet (peace be upon him) and his Rightly-

Guided Caliphs indicate that. For one only does this believing it is a means of drawing near and an act of obedience, and that it is among the things by which supplication is answered. Anything of this type must either be obligatory or recommended. Everything obligatory or recommended in acts of worship and supplications must have been legislated by the Prophet (peace be upon him) for his Ummah. If he did not legislate this for his Ummah, it is neither obligatory nor recommended, nor is it a means of drawing near or an act of obedience, nor a cause for the answering of supplication. The discussion on all this has preceded. Whoever believes that regarding this [asking by creatures] or that [swearing by them] is astray, and his innovation is among the evil innovations. It has become clear through the authentic hadiths and what has been inferred from the conditions of the Prophet (peace be upon him) and his Rightly-Guided Caliphs that this was not legislated according to them. Furthermore, it has become clear that it is asking Allāh, Exalted is He, by a cause unsuitable for the answering of supplication, and that it is like asking by the Ka'bah, Mount Tūr, the Kursī, mosques, and other creatures. It is known that asking Allāh by creatures is not legislated, just as swearing an oath by them is not legislated; rather, it is forbidden. So just as it is not permissible for anyone to swear by a creature, he should not swear upon Allāh by a creature, nor ask Him by the person of a creature. One only asks by the causes suitable for the answering of supplication, as detailed previously. However, narrations and statements permitting that have been related from some people of knowledge. But there is nothing established in what is transmitted from the Prophet (peace be upon him); rather, all of it is fabricated. As for transmission from those whose statement is not proof, some of it is established and some is not established. The hadith narrated by Aḥmad and Ibn Mājah containing: 'by the right of the askers upon You and by the right of this walking of mine' was narrated by Aḥmad from Waki' from Fudāyl ibn Marzūq from 'Atīyyah from Abū Sa'īd Al-Khudrī from the Prophet (peace be upon him) who said: 'Whoever says when leaving for prayer: 'O Allāh, I ask You by the right of the askers upon You and by the right of this walking of mine, for I have not come out of arrogance, nor vanity, nor showing off, nor seeking reputation; I came out seeking protection from Your wrath and seeking Your pleasure. I ask You to save me from the Fire, admit me into Paradise, and forgive my sins, for indeed none forgives sins except You'—seventy thousand angels come out with him seeking forgiveness for him, and Allāh turns His Face towards him until he finishes his prayer.' This hadith is from the narration of 'Atīyyah [Al-'Awfi] from Abū Sa'īd, and he ['Atīyyah] is weak by the consensus of the people of knowledge. It has been narrated through another route, which is also weak. Its wording contains no proof [for asking by creatures], for the right of the askers upon Him is that He answers them, and the right of the worshippers is that He rewards them. It is a right Allāh, Exalted is He, made incumbent upon His noble Self through His truthful promise, by the agreement of the people of knowledge, and by His obligating it upon Himself according to one of their views. The discussion on that has preceded. This is like the three who asked Him in the cave by their deeds: this one asked by his great dutifulness to his parents; this one asked by his great chastity from immorality; and this one asked by his great fulfillment of trust. Because these are deeds Allāh commanded and promised reward for their doers. So this became like what He related about the believers in His statement: {Our Lord, indeed we have heard a caller calling to faith, [saying], 'Believe in your Lord,' and we have believed. Our

Lord, so forgive us our sins and remove from us our misdeeds and cause us to die with the righteous} [Āl 'Imrān: 193]. And He, Exalted is He, said: {Indeed, there was a party of My servants who said, 'Our Lord, we have believed, so forgive us and have mercy upon us, and You are the best of the merciful'} [Al-Mu'minūn: 109]. And He, Exalted is He, said: {Say, 'Shall I inform you of [something] better than that? For those who fear Allāh will be gardens in the presence of their Lord beneath which rivers flow, wherein they abide eternally, and purified spouses and approval from Allāh. And Allāh is Seeing of [His] servants'—Those who say, 'Our Lord, indeed we have believed, so forgive us our sins and protect us from the punishment of the Fire'} [Āl 'Imrān: 15-16]. Ibn Mas'ūd used to say at saḥar (pre-dawn): 'O Allāh, You called me, and I answered; You commanded me, and I obeyed; and this is saḥar, so forgive me.'

The foundation of this subject is to say: Swearing an oath upon Allāh by any creature, or asking Him by it, is either commanded or forbidden, or permitted. If it is said that it is commanded or permitted, then either a distinction is made between one creature and another, or it is said: Rather, it is legislated [to ask] by revered creatures, or some of them. Whoever says this is commanded or permitted for all creatures necessitates asking Allāh, Exalted is He, by the devils of humans and jinn—no Muslim says this. If he says: Rather, one asks by revered creatures, like the creatures He swore by in His Book, this necessitates asking by 'the night when it covers,' 'the day when it appears,' 'the male and the female,' 'the sun and its brightness,' 'the moon when it follows it,' 'the day when it displays it,' 'the night when it covers it,' 'the heaven and what built it,' 'the earth and what spread it,' 'a soul and what proportioned it.' And asking Allāh, Exalted is He, and swearing upon Him by 'those that withdraw, run [their courses], and disappear,' 'the night as it closes in,' 'the dawn when it breathes,' and asking by 'those that scatter dispersing,' 'those that carry burden,' 'those that run easily,' 'those that distribute command.' And asking by 'the Mount,' 'a Book inscribed in parchment unfolded,' 'the Much-Frequented House,' 'the roof raised high,' and 'the sea filled.' And asking and swearing upon Him by 'those [angels] lined up in rows,' and all other things Allāh swore by in His Book. For Allāh swears by what He swears by of His creatures because they are His signs and His creatures. They are proof of His Lordship, Divinity, Oneness, Knowledge, Power, Will, Mercy, Wisdom, Greatness, and Might. So He, Glorified is He, swears by them because His swearing by them is an exaltation of Him, Glorified is He. We, the created, are not permitted to swear by them, by textual proof and consensus. Indeed, more than one has mentioned consensus that one does not swear by any creature, and they mentioned the consensus of the Companions on that. Rather, that is shirk, forbidden. Whoever asks Allāh by them necessitates asking Him by every male and female, by every soul He inspired [with discernment of] its wickedness and its righteousness, and asking Him by the winds, clouds, stars, sun, moon, night, day, fig, olive, Mount Sinai, and asking Him by the Secure City (Makkah), and asking Him then by the House, Aṣ-Ṣafā, Al-Marwah, 'Arafah, Muzdalifah, Minā, and other creatures. It necessitates asking Him by creatures worshipped besides Allāh, like the sun, moon, stars, angels, the Messiah, 'Uzayr, and others worshipped besides Allāh, and those not worshipped besides Him. It is known that asking Allāh by these creatures or swearing an oath upon Him by them is among the greatest reprehensible innovations in the religion of Islam, and something whose ugliness is apparent to the elite and the common. It

necessitates [allowing] swearing oaths upon Allāh, Exalted is He, by the oaths and incantations written in amulets and talismans written by the Ṭuruqīyyah (Sufi orders) and exorcists. Indeed, it would be said: If asking and swearing upon Allāh by them is permissible, then [swearing] upon creatures is even more so. In that case, the incantations and oaths sworn upon the jinn would be legislated in the religion of Islam. This line of reasoning necessitates disbelief and departure from the religion of Islam, indeed from the religion of all the prophets.

If someone says: 'Rather, I ask Him or swear upon Him by one revered creature rather than another, either the prophets excluding others, or one prophet excluding others'—just as some permitted swearing by that, or by prophets and righteous people excluding others.

It is said to him: Although some creatures are better than others, they all share in the fact that none of them should be made a rival to Allāh, Exalted is He. So none is worshipped, nor relied upon, nor feared, nor held in awe, nor fasted for, nor prostrated to, nor desired towards. Nor is an oath sworn by a creature, as established in the Sahih from the Prophet (peace be upon him) that he said: 'Whoever is to swear an oath, let him swear by Allāh or remain silent.' And he said: 'Do not swear except by Allāh.' And in the Sunan from him, he said: 'Whoever swears by other than Allāh has committed shirk.'

It is established by authentic, explicit texts from the Prophet (peace be upon him) that it is not permissible to swear by any creature. There is no difference in that between angels, prophets, righteous people, or others, nor any difference between one prophet and another. This is just as Allāh, Exalted is He, equated all creatures regarding the condemnation of associating partners with them, even if they are revered. He, Exalted is He, said: {It is not for a human [prophet] that Allāh should give him the Scripture and authority and prophethood and then he would say to the people, 'Be servants to me rather than Allāh,' but [instead, he would say], 'Be pious scholars of the Lord because of what you have taught of the Scripture and because of what you have studied.' Nor would he order you to take the angels and prophets as lords. Would he order you to disbelief after you had been Muslims?} [Āl 'Imrān: 79-80]. And He, Exalted is He, said: {Say, 'Invoke those you claim [as deities] besides Him, for they possess not the ability to remove adversity from you or to transfer it.' Those whom they invoke seek means [of approach] to their Lord, striving as to which of them would be nearest, and they hope for His mercy and fear His punishment. Indeed, the punishment of your Lord is ever feared.} [Al-Isrā': 56-57]. A group of the Salaf said: There were people who used to invoke the Messiah, 'Uzayr, and the angels. So Allāh, Exalted is He, said: These whom you invoke are My servants; they hope for My mercy just as you hope for My mercy, and they fear My punishment just as you fear My punishment, and they draw near to Me just as you draw near to Me. He, Exalted is He, said: {And whoever obeys Allāh and His Messenger and fears Allāh and is conscious of Him—it is those who are the attainers} [An-Nūr: 52]. He explained that obedience is to Allāh and the Messenger—for whoever obeys the Messenger has obeyed Allāh—and He explained that fear and awe/consciousness are for Allāh alone. He did not command that any creature be feared or held in awe. He, Exalted is He, said: {If only they had been satisfied with what Allāh and His Messenger gave them and said, 'Sufficient for us is Allāh; Allāh will give us of His bounty, and [so will] His Messenger. Indeed, we are desirous toward Allāh.'} [At-Tawbah: 59]. And He, Exalted is He, said: {So when

you have finished [your duties], then stand up [for worship]. And to your Lord direct [your] longing} [Ash-Sharh: 7-8]. He, Glorified and Exalted is He, explained that these [hypocrites] should have been content with what Allāh and His Messenger gave them and said: 'Sufficient for us is Allāh; Allāh will give us of His bounty, and [so will] His Messenger. Indeed, we are desirous toward Allāh.' He mentioned contentment with what Allāh and His Messenger gave them because the Messenger is the intermediary between us and Allāh in conveying His command, prohibition, permissions, forbiddances, promise, and threat. The lawful is what Allāh and His Messenger made lawful, the forbidden is what Allāh and His Messenger forbade, and the religion is what Allāh and His Messenger legislated. This is why He, Exalted is He, said: {And whatever the Messenger has given you—take it; and whatever he has forbidden you—refrain from it} [Al-Ĥashr: 7]. No one has the right to take from wealth except what Allāh and His Messenger permitted. Regarding shared wealth like spoils of war and charity, one must be content with what Allāh and His Messenger gave him from it, which is the amount of his right, not seeking more than that. Then He, Exalted is He, said: {and said, 'Sufficient for us is Allāh'} and did not say 'and His Messenger,' because al-Ĥashr is the Sufficient One, and Allāh alone is sufficient for His believing servants, as He, Exalted is He, said: {O Prophet, sufficient for you is Allāh and for whoever follows you of the believers} [Al-Anfāl: 64]—meaning, He alone is sufficient for you and sufficient for whoever follows you of the believers. This is the correct view held by the majority of the Salaf and Khalaf, as explained elsewhere. The meaning is that Allāh is sufficient for the Messenger and for those who follow him. So everyone who follows the Messenger, Allāh is sufficient for him, guides him, supports him, and provides for him. Then He, Exalted is He, said: {Allāh will give us of His bounty, and [so will] His Messenger}. He mentioned the giving for Allāh and His Messenger, but mediated it with the mention of bounty, for the bounty belongs to Allāh alone, by His statement: {Allāh will give us of His bounty, and [so will] His Messenger}. Then He, Exalted is He, said: {Indeed, we are desirous toward Allāh}. He made the desire directed towards Allāh alone, excluding the Messenger and other creatures.

Thus, it has become clear that Allāh equated creatures in these rulings. He did not grant any creature—whether prophet or angel—the right to be sworn by, relied upon, desired towards, feared, or held in awe. He, Exalted is He, said: {Say, 'Invoke those you claim [as deities] besides Allāh.' They do not possess an atom's weight [of ability] in the heavens or on the earth, and they have therein no share [of ownership], nor is there for Him from among them any assistant. And intercession does not benefit with Him except for one whom He permits.} [Saba': 22-23]. He, Glorified is He, threatened whoever invokes anything besides Allāh and explained that they have no ownership with Allāh, nor partnership in His dominion, and that He has no helper or assistant from the creatures. He thus cut off the hearts' attachment to creatures: in hope, fear, worship, and seeking aid. He left nothing except intercession, which is true. But Allāh, Exalted is He, said: {And intercession does not benefit with Him except for one whom He permits.} Likewise, the authentic hadiths about intercession on the Day of Resurrection indicate [this]. When the people come to Ādam and the prophets of firm resolve—Nūḥ, Ibrāhīm, Mūsā, and 'Īsā ibn Maryam—each one refers them to the one after him, until they come to the Messiah, who says to them: 'Go to Muḥammad, a servant whose past and future sins Allāh has forgiven.' He

(peace be upon him) said: 'They will come to me, and I will go to my Lord. When I see Him, I will fall down prostrating and praise my Lord with praises He inspires me with, which I do not know now. It will be said to me: 'O Muḥammad, raise your head! Speak, you will be heard; ask, you will be given; intercede, your intercession will be accepted.' He said: He will set a limit for me, and I will admit them into Paradise.' And he mentioned the rest of the report. The Messiah explained that Muḥammad is the intercessor whose intercession is accepted because he is a servant whose past and future sins Allāh has forgiven. And Muḥammad, the servant of Allāh and His Messenger, the best of creation, the most honored of intercessors, and the most esteemed by Allāh, Exalted is He, explained that he will come, prostrate, and praise; he does not begin with intercession until he is given permission. It will be said to him: 'Raise your head! Ask, you will be given; intercede, your intercession will be accepted.' He mentioned that his Lord sets a limit for him, and he admits them into Paradise. All of this shows that the entire matter belongs to Allāh. He is the One Who honors the intercessor by permitting him to intercede. The intercessor only intercedes for whom Allāh permits him. Then He sets a limit for the intercessor, and he admits them into Paradise. So the matter rests on His will, power, and choice. The most honored and best of intercessors with Him is the one whom He favored over others, chose, and selected due to the perfection of his servitude, obedience, repentance, and conformity to his Lord in what He loves and is pleased with.

Since swearing by other than Allāh, desiring towards it, fearing it, holding it in awe, and the like are among the rulings in which creatures are equal, no creature has the right to be sworn by, nor held in awe, nor relied upon, even if he is the best of creatures. None of the angels or prophets deserve that, let alone others among Shaykhs and righteous people. So, asking Allāh, Exalted is He, by creatures: if it is by the creatures He swore by and honored, then asking by all of them would be permissible. If it is not permissible, then it is not permissible to ask by any of them. Differentiating in that between one revered [creature] and another—like the differentiation made by those who claimed it is permissible to swear by some creatures but not others—just as this differentiation is false, so is the other.

If someone were to differentiate between what he believes in and what he does not believe in, it would be said to him: Faith is obligatory in the angels and prophets, and one believes in everything the Messenger informed of, like Munkar and Nakīr, the wide-eyed houris, the youths, and other things. Is it then permissible to swear by these creatures because faith in them is obligatory? Or is it permissible to ask by them likewise? It becomes clear that asking by causes, if the thing asked by is not a cause for the answering of supplication, then there is no difference between asking by one creature and another, just as there is no difference between swearing an oath by one creature and another. All of that is impermissible. Thus, it becomes clear that it is not permissible, as stated by those scholars who said so. And Allāh knows best.

As for His statement, Exalted is He: {and they used to ask for victory beforehand over those who disbelieved} [Al-Baqarah: 89], the Jews used to say to the polytheists: 'This Prophet will soon be sent, and we will fight you alongside him and kill you.' They were not swearing an oath upon Allāh by his [the Prophet's] person, nor were they asking by him. Or they would say: 'O Allāh, send this ummi

Prophet so that we may follow him and kill these [polytheists] alongside him.' This is the established transmission according to the scholars of Tafsir, and the Qur'ān indicates it. For He, Exalted is He, said: {and they used to ask for victory beforehand}. Istiftāh means seeking victory and help; it is seeking conquest and victory. Seeking conquest and victory by him means that he would be sent, and they would fight them [the disbelievers] alongside him; through this, they would be granted victory. It is not by their swearing oaths by him or asking by him. If it were so, they would have been granted victory whenever they asked or swore an oath by him, but the matter was not like that. Rather, when Allāh sent Muḥammad (peace be upon him), Allāh granted victory to those who believed in him and performed Jihād alongside him against those who opposed him. What some commentators mentioned, that they used to swear oaths by him or ask by him, is an anomalous transmission, contradicting the numerous, widely known transmissions that oppose it. We have mentioned a portion of that in Dalā'il an-Nubuwwah and in the book Al-Istighāthah al-Kabīr. The books of Sirah, Dalā'il an-Nubuwwah, and Tafsir are replete with this.

Abū Al-'Āliyah and others said: When the Jews sought help through Muḥammad (peace be upon him) against the Arab polytheists, they would say: 'O Allāh, send this Prophet whom we find described in writing with us, so that we may overcome the polytheists and kill them.' When Allāh sent Muḥammad and they saw he was not from among them, they disbelieved in him out of envy towards the Arabs, even though they knew he was the Messenger of Allāh (peace be upon him). So Allāh, Exalted is He, revealed these verses: {So when there came to them what they recognized, they disbelieved in it. So the curse of Allāh will be upon the disbelievers} [Al-Baqarah: 89].

Muḥammad ibn Ishāq narrated from 'Āsim ibn 'Umar ibn Qatādah Al-Anṣārī from men among his people who said: 'Among the things that called us to Islam—along with Allāh's mercy and guidance—was what we used to hear from the Jewish men. We were people of shirk and owners of idols, while they were People of the Book, possessing knowledge we did not have. There were constant hostilities between us and them. When we inflicted upon them something they disliked, they would say to us: 'The time of a Prophet to be sent now has drawn near. We will kill you alongside him the way 'Ād and Iram were killed'—we often heard that from them. When Allāh sent Muḥammad as a Messenger from Allāh, we answered him when he called us to Allāh and recognized what they used to threaten us with. So we hastened to him before them, believed in him, while they disbelieved in him. Concerning us and them, these verses in Al-Baqarah were revealed: {And when there came to them a Book from Allāh confirming what was with them—although before they used to pray for victory against those who disbelieved—then when there came to them what they recognized, they disbelieved in it. So the curse of Allāh will be upon the disbelievers} [Al-Baqarah: 89].'

Ibn Abī Ḥātim and others who collected the statements of the Salaf commentators mentioned only this [interpretation]. This [interpretation] does not mention asking by him from any of the Salaf; rather, they mentioned informing about him or asking Allāh to send him. Ibn Abī Ḥātim narrated from Abū Razīn from Ad-Ḍaḥḥāk from Ibn 'Abbās regarding His statement, Exalted is He: {and they used to ask for victory beforehand over those who disbelieved}, he said: 'They sought dominance; they would say: 'We will help Muḥammad

against them,' but they were not like that; they were lying.' It was narrated from Ma'mar from Qatadah regarding His statement, Exalted is He: {and they used to ask for victory beforehand over those who disbelieved}, he said: 'They used to say: 'A prophet will soon come.' {then when there came to them what they recognized, they disbelieved in it}.' It was narrated with his chain from Ibn Ishāq: Muḥammad ibn Abī Muḥammad narrated to us: 'Ikrimah—or Sa'id ibn Jubayr—informed me from Ibn 'Abbās that the Jews used to seek victory over the Aws and Khazraj through the Messenger of Allāh (peace be upon him) before his advent. When Allāh sent him from among the Arabs, they disbelieved in him and denied what they used to say about him. Mu'adh ibn Jabal, Bishr ibn Al-Barā' ibn Ma'rūr, and Dāwūd ibn Salamah said to them: 'O assembly of Jews, fear Allāh and accept Islam! You used to seek victory over us through Muḥammad (peace be upon him) when we were people of shirk, informing us that he would be sent and describing him with his attributes.' Salām ibn Mishkam, the brother of Banī An-Nadīr, said: 'He did not bring us anything we recognize, and he is not the one we used to mention to you.' So Allāh, Exalted is He, revealed concerning that: {And when there came to them a Book from Allāh confirming what was with them—although before they used to pray for victory against those who disbelieved—then when there came to them what they recognized, they disbelieved in it. So the curse of Allāh will be upon the disbelievers} [Al-Baqarah: 89].

It was narrated with his chain from Ar-Rabī' ibn Anas from Abū Al-'Āliyah who said: 'The Jews used to seek help through Muḥammad (peace be upon him) against the Arab polytheists, saying: 'O Allāh, send this Prophet whom we find described in writing with us, so that we may punish the polytheists and kill them.' When Allāh sent Muḥammad and they saw he was not from among them, they disbelieved in him out of envy towards the Arabs, even though they knew he was the Messenger of Allāh (peace be upon him). So Allāh said: {then when there came to them what they recognized, they disbelieved in it. So the curse of Allāh will be upon the disbelievers}.'

As for the hadith narrated from 'Abd al-Malik ibn Hārūn ibn 'Antarah from his father from Sa'id ibn Jubayr from Ibn 'Abbās who said: 'The Jews of Khaybar used to fight with [the help of the] Sakīnah [Ark of the Covenant]. Whenever they met [in battle], the Jews were defeated. So they sought refuge in this supplication: 'O Allāh, we ask You by the right of Muḥammad, the unlettered Prophet whom You promised us You would bring forth for us at the end of time, that You grant us victory over them.' When they supplicated with this supplication, they would defeat Ghaṭafān. When the Prophet (peace be upon him) was sent, they disbelieved in him. So Allāh, Exalted is He, revealed: {and they used to ask for victory beforehand over those who disbelieved—then when there came to them what they recognized, they disbelieved in it}.' This hadith was narrated by Al-Ḥākim in his Mustadrak, and he said: 'Necessity led to its inclusion.' This is among the things the scholars criticized him for, for 'Abd al-Malik ibn Hārūn is among the weakest of people, and according to the scholars of Rijāl, he is abandoned, indeed a liar. What Yaḥyā ibn Ma'in and other Imams mentioned regarding him has preceded.

I [Ibn Taymiyyah] say: This hadith is among them [the weak/fabricated ones], and likewise the other hadith he narrates from Abū Bakr, as mentioned before. What clarifies this is that His statement, Exalted is He: {and they used to ask for

victory beforehand over those who disbelieved} was revealed, by the consensus of the scholars of Tafsir and Sirah, concerning the Jews neighboring Madinah initially, like Banū Qaynuqā', Qurayzah, and An-Nadīr. They were the ones who allied with the Aws and Khazraj, and they were the ones with whom the Prophet (peace be upon him) made a treaty when he arrived in Madinah. Then, when they broke the treaty, he fought them. He first fought Banū Qaynuqā', then An-Nadīr—concerning whom Sūrah Al-Ḥaṣhr was revealed—then Qurayzah in the year of the Trench. So how can it be said it was revealed concerning the Jews of Khaybar like Al-Bayhaqī [narrated]? This is from an ignorant liar who did not even know how to lie properly. What further clarifies this is that he mentioned therein the victory of the Jews over Ghaṭafān when they supplicated with this supplication. This is something no one besides this liar has transmitted. If this had occurred, it would be among the things that the truthful would have ample motivation to transmit.

What should be known is that even if such wording implied asking by him and swearing an oath by him upon Allāh, Exalted is He, such a thing would not be permissible to rely upon for rulings, because firstly, it is not established, and there is nothing in the verse to indicate it. Even if it were established, it would not necessarily follow that this is a law for us. For Allāh, Exalted is He, informed about the prostration of Yūsuf's brothers and parents, and informed about those who gained dominance over the People of the Cave, that they said: {'We will surely take over them a place of worship'} [Al-Kahf: 21]. Yet we have been forbidden from building places of worship over graves. The wording of the verse only states that {they used to ask for victory beforehand over those who disbelieved—then when there came to them what they recognized, they disbelieved in it}. This is like His statement, Exalted is He: {If you seek victory, then victory has come to you} [Al-Anfāl: 19]. Istiftāḥ is seeking conquest, which is victory. Related to this is the transmitted hadith: 'That the Prophet (peace be upon him) used to seek victory through the poor emigrants,' meaning, he sought help through them, i.e., through their supplication, as he said: 'Are you granted provision and victory except by your weak ones; by their prayer, their supplication, and their sincerity?'

This [Jews' victory] could be by them asking Allāh, Exalted is He, to grant them victory through the Prophet sent at the end of time, by hastening the sending of that Prophet to them so they could gain victory through him over them [their enemies]; not because they swore oaths upon Allāh or asked by him. This is why He, Exalted is He, said: {then when there came to them what they recognized, they disbelieved in it. So the curse of Allāh will be upon the disbelievers}. Even if the narrations indicating this meaning of the verse had not come, it would not be permissible for anyone to interpret the verse according to that

disputed meaning without evidence, because there is no indication for it in [the verse]. So how [can one do so] when narrations have come confirming that [meaning]?

As for what was previously mentioned about the Jews being victorious, we have shown that it is anomalous and not among the known narrations in this subject. For the Jews were not known to have overcome the Arabs; rather, they were subjugated among them and used to ally with the Arabs, each group allying with a [different Arab] group, just as Qurayzah were allies of the Aws, and An-Nadīr

were allies of the Khazraj. As for the Jews being victorious over the Arabs, this is not known; rather, the opposite is known. Allāh, Exalted is He, has informed of what indicates that, saying: {Humiliation has been struck upon them wherever they are overtaken, except for a rope [i.e., covenant] from Allāh and a rope [i.e., treaty] from the people. And they have drawn upon themselves anger from Allāh and have been struck with destitution. That is because they disbelieved in the verses of Allāh and killed the prophets without right. That is because they disobeyed and were transgressing} [Āl 'Imrān: 112]. The Jews—since humiliation was struck upon them wherever they were overtaken, except by a rope from Allāh and a rope from the people—were not victorious on their own, neither over the Arabs nor others. They only fought alongside their allies before Islam. Humiliation was struck upon them from the time the Messiah (peace be upon him) was sent and they denied him. He, Exalted is He, said: {O 'Īsā, indeed I will take you and raise you to Myself and purify you from those who disbelieve and make those who follow you superior to those who disbelieve until the Day of Resurrection} [Āl 'Imrān: 55]. And He, Exalted is He, said: {O you who have believed, be supporters of Allāh, as when 'Īsā, the son of Maryam, said to the disciples, 'Who are my supporters for Allāh?' The disciples said, 'We are supporters of Allāh.' And a faction of the Children of Israel believed and a faction disbelieved. So We supported those who believed against their enemy, and they became dominant} [Aṣ-Ṣaff: 14]. They had killed Yaḥyā ibn Zakariyyā and other prophets (peace and blessings be upon them). He, Exalted is He, said: {And humiliation and poverty were struck upon them, and they drew upon themselves the anger of Allāh. That was because they disbelieved in the signs of Allāh and killed the prophets without right. That was because they disobeyed and were transgressing} [Al-Baqarah: 61].

Therefore, if the Companions, like 'Umar ibn Al-Khaṭṭāb and others, during his (peace be upon him) life and after his death, did not swear oaths by his person, but rather only sought means through obedience to him or through his intercession, how can it be [permissible] regarding supplicating to absent or dead creatures, whether prophets, angels, or others? He, Exalted is He, said: {Say, 'Invoke those you claim [as deities] besides Him, for they possess not the ability to remove adversity from you or to transfer it.' Those whom they invoke seek means [of approach] to their Lord, striving as to which of them would be nearest, and they hope for His mercy and fear His punishment. Indeed, the punishment of your Lord is ever feared.} [Al-Isrā': 56-57]. A group of the Salaf said: There were people who used to invoke angels and prophets like the Messiah, 'Uzayr, and others. Allāh forbade that and informed, Exalted is He, that these [invoked ones] hope for Allāh's mercy, fear His punishment, and draw near to Him, and that they do not possess the ability to remove adversity from those invoking them nor transfer it from them. He, Exalted is He, said: {It is not for a human [prophet] that Allāh should give him the Scripture and authority and prophethood and then he would say to the people, 'Be servants to me rather than Allāh,' but [instead, he would say], 'Be pious scholars of the Lord because of what you have taught of the Scripture and because of what you have studied.' Nor would he order you to take the angels and prophets as lords. Would he order you to disbelief after you had been Muslims?} [Āl 'Imrān: 79-80].

This is why the Prophet (peace be upon him) forbade taking his grave as a place of worship or as a festival. He said during his final illness: 'The curse of Allāh be

upon the Jews and Christians; they took the graves of their prophets as places of worship,' warning against what they did. Al-Bukhārī and Muslim reported it in the two *Sahihs*. He said: 'O Allāh, do not make my grave an idol that is worshipped. Allāh's wrath intensified upon a people who took the graves of their prophets as places of worship.' Mālik narrated it in his *Muwat'ā'*. He said: 'Do not exaggerate in praising me as the Christians exaggerated in praising 'Īsā ibn Maryam. I am only a servant, so say: 'Servant of Allāh and His Messenger'.' Agreed upon [by Bukhārī and Muslim]. He said: 'Do not say: 'What Allāh wills and Muḥammad wills.' Rather, [say:] 'What Allāh wills, then Muḥammad wills.' Some Bedouins said to him: 'What Allāh wills and you will.' He said: 'Have you made me a rival to Allāh? Rather, [say:] 'What Allāh alone wills.' Allāh, Exalted is He, said to him: {Say, 'I possess not for myself any benefit or harm except what Allāh should will. And if I knew the unseen, I could have acquired much good, and no evil would have touched me.'} [Al-A'rāf: 188]. And He, Exalted is He, said: {Say, 'I possess not for myself [the power of] benefit or harm...'} [Yūnus: 49]. And He, Exalted is He, said: {Indeed, you do not guide whom you like, but Allāh guides whom He wills} [Al-Qaṣāṣ: 56]. And He, Exalted is He, said: {Not for you is any decision in the matter} [Āl 'Imrān: 128]. This is the realization of Tawḥīd, despite him (peace be upon him) being the most honored of creation to Allāh and the highest in rank with Allāh. Aṭ-Ṭabarānī narrated in his *Mu'jam al-Kabīr*: 'That a hypocrite used to harm the believers. Abū Bakr said: 'Let us go seek aid through the Messenger of Allāh (peace be upon him) from this hypocrite.' The Prophet (peace be upon him) said to him: 'Indeed, aid is not sought through me; aid is only sought through Allāh.' In *Sahih Muslim*, at its end, [it is narrated] that he said five [days] before he died: 'Indeed, those before you used to take graves as places of worship. Lo! Do not take graves as places of worship, for I forbid you from that.' Also in *Sahih Muslim* and elsewhere, he said: 'Do not sit on graves, nor pray towards them.' In the two *Sahihs* from the hadith of Abū Sa'īd and Abū Hurayrah—and it has multiple routes from others besides them—he said: 'Journeys should not be undertaken except to three mosques: this mosque of mine, the Sacred Mosque, and Al-Masjid Al-Aqṣā.' Mālik was asked about a man who vowed to come to the grave of the Prophet (peace be upon him). Mālik said: 'If he intended the grave, he should not go to it. If he intended the mosque, let him go to it.' Then he mentioned the hadith: 'Journeys should not be undertaken except to three mosques.' Al-Qāḍī Ismā'il mentioned it in his *Mabsūṭ*.

If someone were to swear an oath by the right of creatures, his oath would not be binding, and there is no difference in that between prophets, angels, or others. Allāh, Blessed and Exalted is He, has a right in which no one shares with Him, neither prophets nor others. Prophets have a right, believers have a right, and some of them have rights upon others. His right, Blessed and Exalted is He, is that they worship Him, associating nothing with Him, as preceded in the hadith of Mu'ādh. Part of worshipping Him, Exalted is He, is that they make the religion purely for Him, rely upon Him, desire towards Him, and do not set up rivals to Allāh: neither in loving Him, nor fearing Him, nor supplicating to Him, nor seeking aid from Him. As in the two *Sahihs*, he (peace be upon him) said: 'Whoever dies while invoking a rival besides Allāh will enter the Fire.' He was asked: 'Which sin is greatest?' He said: 'That you set up a rival to Allāh while He created you.' It was said to him: 'What Allāh wills and you will.' He said: 'Have

you made me a rival to Allāh? Rather, what Allāh alone wills.’

He, Exalted is He, said: {Indeed, Allāh does not forgive association with Him, but He forgives what is less than that for whom He wills} [An-Nisā’: 48]. And He, Exalted is He, said: {So do not attribute to Allāh equals while you know} [Al-Baqarah: 22]. {And Allāh has said, ‘Do not take for yourselves two deities. He is but one God, so fear only Me.’} [An-Naḥl: 51]. {So worship only Me} [Al-‘Ankabūt: 56]. And He, Exalted is He, said: {So when you have finished [your duties], then stand up [for worship]. And to your Lord direct [your] longing} [Ash-Sharḥ: 7-8]. And He, Exalted is He, said in the Opening of the Book, which is the Mother of the Qur’ān: {It is You we worship and You we ask for help} [Al-Fātiḥah: 5]. And He, Exalted is He, said: {And [yet], among the people are those who take other than Allāh as equals [to Him]. They love them as they [should] love Allāh. But those who believe are stronger in love for Allāh} [Al-Baqarah: 165]. And He, Exalted is He, said: {So fear not the people but fear Me} [Al-Mā’idah: 44]. And He, Exalted is He, said: {Those who convey the messages of Allāh and fear Him and do not fear anyone but Allāh} [Al-Aḥzāb: 39]. This is why when the polytheists tried to frighten Ibrāhīm Al-Khalīl (peace and blessings of Allāh be upon him), He, Exalted is He, said: {And his people argued with him. He said, ‘Do you argue with me concerning Allāh while He has guided me? And I fear not what you associate with Him [and will not be harmed] unless my Lord should will something. My Lord encompasses all things in knowledge; then will you not remember? And how should I fear what you associate while you do not fear that you have associated with Allāh that for which He has not sent down to you any authority? So which of the two parties has more right to security, if you should know? They who believe and do not mix their belief with injustice—those will have security, and they are [rightly] guided.’} [Al-An’ām: 80-82]. In the two Sahihs from Ibn Mas’ūd who said: ‘When this verse was revealed: {They who believe and do not mix their belief with injustice} [Al-An’ām: 82], it distressed the companions of the Prophet (peace be upon him), and they said: ‘Which of us has not wronged himself?’ The Prophet (peace be upon him) said to them: ‘That is only shirk, as the righteous servant [Luqmān] said: {O my son, do not associate [anything] with Allāh. Indeed, shirk is great injustice} [Luqmān: 13].’ And He, Exalted is He, said: {And whoever obeys Allāh and His Messenger and fears Allāh and is conscious of Him—it is those who are the attainers} [An-Nūr: 52].

He made obedience for Allāh and the Messenger, for whoever obeys the Messenger has obeyed Allāh. And He made fear and awe/consciousness for Allāh alone. So none should be feared except Allāh, and none should be held in awe except Allāh. He, Exalted is He, said: {So fear not the people but fear Me, and do not exchange My verses for a small price} [Al-Mā’idah: 44]. And He, Exalted is He, said: {So fear them not, but fear Me, if you are [indeed] believers} [Āl ‘Imrān: 175]. And He, Exalted is He, said: {If only they had been satisfied with what Allāh and His Messenger gave them and said, ‘Sufficient for us is Allāh; Allāh will give us of His bounty, and [so will] His Messenger. Indeed, we are desirous toward Allāh.’} [At-Tawbah: 59]. He, Glorified is He, attributed the giving to Allāh and the Messenger at the beginning and end of the statement, as in His statement, Exalted is He: {And whatever the Messenger has given you—take it; and whatever he has forbidden you—refrain from it} [Al-Ḥashr: 7], while making the bounty belong to Allāh alone, and the desire directed towards Allāh

alone. And He, Exalted is He, alone is sufficient for them, having no partner in that.

Al-Bukhārī narrated from Ibn ‘Abbās regarding His statement: ‘{Sufficient for us is Allāh, and [He is] the best Disposer of affairs.’} [Āl ‘Imrān: 173], he said: ‘Ibrāhīm said it when he was thrown into the fire, and Muḥammad said it when {those to whom hypocrites said, ‘Indeed, the people have gathered against you, so fear them.’ But it [only] increased them in faith, and they said, ‘Sufficient for us is Allāh, and [He is] the best Disposer of affairs.’} [Āl ‘Imrān: 173]. And He, Exalted is He, said: {O Prophet, sufficient for you is Allāh and for whoever follows you of the believers} [Al-Anfāl: 64]. The meaning of this, according to the majority of the Salaf and Khalaf, is that Allāh alone is sufficient for you and sufficient for whoever follows you of the believers, as has been elaborated with proofs. This is because the Messengers (peace and blessings be upon them) are the intermediaries between us and Allāh regarding His command, prohibition, promise, and threat. The lawful is what Allāh and His Messenger made lawful, the forbidden is what Allāh and His Messenger forbade, and the religion is what Allāh and His Messenger legislated.

So upon us is to love Allāh and His Messenger, obey Allāh and His Messenger, and please Allāh and His Messenger. He, Exalted is He, said: {But Allāh and His Messenger are more worthy for them to please, if they should be believers} [At-Tawbah: 62]. And He, Exalted is He, said: {Obey Allāh and obey the Messenger} [An-Nūr: 54]. And He, Exalted is He, said: {He who obeys the Messenger has obeyed Allāh} [An-Nisā’: 80]. And He, Exalted is He, said: {Say, [O Muḥammad], ‘If your fathers, your sons, your brothers, your wives, your relatives, wealth which you have obtained, commerce wherein you fear decline, and dwellings with which you are pleased are more beloved to you than Allāh and His Messenger and jihad in His cause, then wait until Allāh executes His command...’} [At-Tawbah: 24]. In the two Sahihs from Anas who said: The Messenger of Allāh (peace be upon him) said: ‘There are three qualities whoever possesses them will find the sweetness of faith: One for whom Allāh and His Messenger are more beloved than anything else; one who loves a person only for Allāh’s sake; and one who hates to return to disbelief after Allāh has saved him from it, as he hates to be thrown into the Fire.’ He, Exalted is He, said: {Indeed, We have sent you as a witness and a bringer of good tidings and a warner, That you [people] may believe in Allāh and His Messenger and honor him and respect him [the Prophet] and exalt Him [Allāh] morning and afternoon} [Al-Faṭḥ: 8-9]. Faith is in Allāh and the Messenger; honoring and respecting are for the Messenger—honoring him means supporting and protecting him; and glorification morning and afternoon is for Allāh alone, for that is part of the worship of Allāh, and worship is for Allāh alone. So prayer is only for Allāh, fasting is only for Allāh, pilgrimage is only to the House of Allāh, journeys are undertaken only to the three mosques because these mosques were built by Allāh’s prophets by Allāh’s permission, vows are only made to Allāh, oaths are only sworn by Allāh, supplication is only made to Allāh, and aid is sought only from Allāh. As for what Allāh, Glorified is He, created of animals, plants, rain, clouds, and all other creatures, He did not make other servants intermediaries in that creation, as He made the Messengers intermediaries in conveying [His message]. Rather, He creates what He wills through whatever means He wills. There is nothing among creatures that independently originates anything; rather, a cause inevitably

requires other causes to assist it, and opposing factors must be repelled from it, and none has power over that except Allāh alone. So what Allāh wills, is, and what He does not will, is not. This is unlike the Message, for the Messenger alone was the intermediary in conveying His message to His servants.

As for placing guidance in the hearts of servants, that belongs to Allāh, Exalted is He, not to the Messenger, as Allāh, Exalted is He, said: {Indeed, you do not guide whom you like, but Allāh guides whom He wills} [Al-Qaṣaṣ: 56]. And He, Exalted is He, said: {If you are keen upon their guidance, then indeed, Allāh does not guide those He sends astray} [An-Naḥl: 37]. Likewise, the supplication of the prophets (peace and blessings be upon them), their seeking forgiveness, and their intercession are means that benefit if Allāh, Exalted is He, makes the recipient receptive to it. Otherwise, if the Prophet sought forgiveness for the disbelievers and hypocrites, He would not forgive them. Allāh, Exalted is He, said: {It is the same for them whether you ask forgiveness for them or do not ask forgiveness for them; never will Allāh forgive them} [Al-Munāfiqūn: 6].

As for the Messengers, it has become clear that they are the intermediaries between us and Allāh, Mighty and Majestic, regarding His command, prohibition, promise, threat, and reports. So upon us is to believe them in everything they informed of and obey them in what they obligated and commanded. And upon us is to believe in all the prophets of Allāh, Mighty and Majestic; we make no distinction between any of them. Whoever reviles one of them is a disbeliever, an apostate, whose blood is permissible [to be shed]. When we speak about what Allāh, Blessed and Exalted is He, deserves of Tawḥīd, we explain that the prophets and other creatures do not deserve what Allāh, Blessed and Exalted is He, deserves of exclusive characteristics. So no partners are associated with them, nor are they relied upon, nor is aid sought from them as aid is sought from Allāh, nor is an oath sworn upon Allāh by them, nor is tawassul made through their persons. Rather, tawassul is made through faith in them, love for them, obedience to them, allegiance to them, honoring and respecting them, showing enmity to those who show enmity to them, obeying them in what they commanded, believing them in what they reported, permitting what they permitted, and forbidding what they forbade.

Tawassul through that is of two types:

First: Seeking means through that for the answering of supplication and granting of the request, like the hadith of the three who took shelter in the cave. They sought means through their righteous deeds that He might answer their supplication and relieve their distress. The explanation of that has preceded.

Second: Seeking means through that to attain Allāh's reward, His Paradise, and His pleasure. For the righteous deeds commanded by the Messenger (peace be upon him) are the perfect means to happiness in this world and the Hereafter. An example of this is the statement of the believers: {Our Lord, indeed we have heard a caller calling to faith, [saying], 'Believe in your Lord,' and we have believed. Our Lord, so forgive us our sins and remove from us our misdeeds and cause us to die with the righteous} [Āl 'Imrān: 193]. They mentioned faith before the supplication. Similar to that is what Allāh, Glorified is He, related about the believers in His statement, Exalted is He: {Indeed, there was a party of My servants who said, 'Our Lord, we have believed, so forgive us and have mercy upon us, and You are the best of the merciful'} [Al-Mu'minūn: 109]. There are

many similar examples.

Likewise, tawassul through the supplication of the Prophet (peace be upon him) and his intercession occurs in two ways:

First: Asking him for supplication and intercession, so he supplicates and intercedes, as he was asked during his life, and as he will be asked on the Day of Resurrection when they [people] come to Ādam and Nūḥ, then Al-Khalīl [Ibrāhīm], then Mūsā Al-Kalīm, then ʿĪsā, then they come to Muḥammad (prayers and peace of Allāh be upon him and upon them), asking him for intercession.

Second: Seeking means along with that by asking Allāh, Exalted is He, by his intercession and supplication, as in the hadith of the blind man whose explanation and mention preceded. He asked him [the Prophet] for supplication and intercession, so the Messenger supplicated for him and interceded for him, and commanded him to supplicate to Allāh saying: {‘O Allāh, I ask You and turn to You by him. O Allāh, accept his intercession for me.’} He commanded him to ask Allāh, Exalted is He, to accept his intercession. This is unlike one who seeks means through the Messenger’s supplication and the Messenger’s intercession when the Messenger did not supplicate for him nor intercede for him. This is seeking means through something non-existent. One only seeks means through his supplication and intercession if he [the Prophet] supplicated for him and interceded for him. From this category is the statement of the Commander of the Faithful, ‘Umar ibn Al-Khaṭṭāb, at the time of istisqā’, as preceded. For ‘Umar and the Muslims sought means through the supplication of Al-ʿAbbās and asked Allāh, Exalted is He, along with the supplication of Al-ʿAbbās. They all sought intercession together; Al-ʿAbbās was not the only one who supplicated for them. Thus, tawassul through obedience to him and tawassul through his intercession both occur along with the supplication and asking of the one seeking means, and do not occur without that. These are four types, all of which are legislated; none among the people of knowledge and faith disputes any one of them.

The religion of Islam is built upon two foundations, which are: realizing the testimony that there is no god but Allāh and that Muḥammad is the Messenger of Allāh. The first of these is that you do not take another god besides Allāh, so you do not love a creature as you love Allāh, nor hope in him as you hope in Allāh, nor fear him as you fear Allāh. Whoever equates the creature with the Creator in any of that has associated partners with Allāh and is among those who associate partners with their Lord, and has taken another god besides Allāh, even if along with that he believes that Allāh alone created the heavens and the earth. For the polytheists of Arabia acknowledged that Allāh alone created the heavens and the earth, as He, Exalted is He, said: {And if you asked them, ‘Who created the heavens and the earth?’ they would surely say, ‘Allāh.’} [Luqmān: 25 / Az-Zumar: 38]. Despite that, they were polytheists, taking other deities besides Allāh. He, Exalted is He, said: {Do you indeed testify that with Allāh there are other deities?’ Say, ‘I do not testify.’} [Al-Anʿām: 19]. And He, Exalted is He, said: {And [yet], among the people are those who take other than Allāh as equals [to Him]. They love them as they [should] love Allāh. But those who believe are stronger in love for Allāh} [Al-Baqarah: 165]. They became polytheists because they loved them as He should be loved, not because they said their deities

created like His creation. As He, Exalted is He, said: {Or have they attributed to Allāh partners who created like His creation so that the creation [of each] seemed similar to them?} [Ar-Ra'd: 16]. This is an interrogative of disapproval (istifhām inkār) meaning negation, i.e., they did not attribute partners to Allāh who created like His creation, for they acknowledge that their deities did not create like His creation. They only took them as intercessors and intermediaries. He, Exalted is He, said: {And they worship other than Allāh what neither harms them nor benefits them, and they say, 'These are our intercessors with Allāh.' Say, 'Do you inform Allāh of something He does not know in the heavens or on the earth?' Exalted is He and high above what they associate with Him} [Yūnus: 18]. The companion of Yāsīn said: {And why should I not worship He who created me and to whom you will be returned? Should I take other than Him deities [whose] intercession will not avail me at all if the Most Merciful intends for me some adversity, nor can they save me? Indeed, I would then be in manifest error. Indeed, I have believed in your Lord, so listen to me.} [Yāsīn: 22-25].

The second foundation is that we worship Him by what He legislated upon the tongues of His messengers. We worship Him only with what is obligatory or recommended. The permissible, if intended as obedience, enters into that. Supplication is among the acts of worship. So whoever supplicates to creatures among the dead and the absent and seeks their aid—while this is a matter Allāh and His Messenger did not command, neither as an obligation nor a recommendation—is an innovator in the religion, associating partners with the Lord of the Worlds, following a path other than that of the believers. Whoever asks Allāh, Exalted is He, by creatures or swears an oath upon Him by creatures is an innovator [committing] an innovation for which Allāh has sent down no authority. If he condemns those who oppose him and strives to punish them, he is unjust, ignorant, an aggressor. If he judges by that, he has judged by other than what Allāh revealed, and his judgment is nullified by the consensus of the Muslims. He is more in need of being asked to repent from this judgment and punished for it than having this judgment implemented for him and being assisted in it. All of this is agreed upon among the Muslims; there is no disagreement in it, neither among the four Imams nor others. The discussion on these matters has been elaborated upon in volumes, among which is a work where we mentioned principles related to the rulings of judges, what they are permitted to judge by and what is not permissible. It is a separate composition related to the rulings of this subject; it is not appropriate to cite any of its Sections here, as the discussion in this place is dedicated to the principles of Tawhīd and its related matters. What has been summarized from it and whose Sections have been refined will be presented within separate papers, which the ponderer may consult for further benefit and due to the pressing need to know this important matter. And with Allāh is success.

الفصل

Section

When I was in the Egyptian lands in the year 711 AH, I was asked for a fatwa regarding tawassul by the Prophet (peace be upon him). I wrote a detailed answer on that, and I wished to include it here due to the additional benefit therein. For these principles—related to establishing Tawhīd and cutting off the roots of shirk and exaggeration—whenever their explanation is varied and their expressions clarified, it is light upon light. And Allāh is the One whose help is sought.

Question

What is requested from the masters, the scholars, the Imams of the religion, is to clarify what is permissible and what is not permissible regarding seeking intercession and seeking means through the prophets and the righteous.

Answer

Praise be to Allāh, Lord of the Worlds. The Muslims have unanimously agreed that the Prophet (peace be upon him) will intercede for creation on the Day of Resurrection after the people ask him for that and after Allāh permits him to intercede. Then, Ahl as-Sunnah wa-l-Jamā'ah are agreed upon what the Companions agreed upon and what the Sunnahs have widely established: that he (peace be upon him) intercedes for the major sinners among his Ummah, and he also intercedes for the generality of creation. He (peace be upon him) has intercessions specific to him in which no one else shares, and intercessions in which others among the prophets and the righteous share with him, but what he has therein is better than what others have. For he (peace be upon him) is the best of creation and the most honored by his Lord, Mighty and Majestic. He has virtues by which Allāh distinguished him over all other prophets, which this space is too narrow to elaborate upon. Among these is the 'Praised Station' for which the first and the last will envy him. The hadiths of intercession are numerous, mutawātir; among them in the two Sahihs are multiple hadiths, and in the Sunan and Masānid are those whose number is vast.

As for the Wa'idiyyah among the Khawārij and Mu'tazilah, they claimed that intercession is only for the believers specifically, for raising some ranks, and some of them denied intercession absolutely. The people of knowledge have unanimously agreed that the Companions used to seek intercession through him and seek means through him during his life in his presence. As is established in Sahih Al-Bukhārī from Anas ibn Mālik that 'Umar ibn Al-Khaṭṭāb, when they faced drought, would pray for rain through Al-'Abbās ibn 'Abd al-Muṭṭalib, saying: 'O Allāh, when we faced drought, we used to seek means to You through our Prophet, and You would grant us rain. Now, we seek means to You through the uncle of our Prophet, so grant us rain.' And they would be granted rain. Also

in Al-Bukhārī from Ibn ‘Umar that he said: ‘Perhaps I remember the poet’s saying—while looking at the face of the Prophet (peace be upon him) praying for rain, and he would not descend [from the pulpit] until every drain flowed—‘And a white-faced one by whose face rain clouds are sought, a refuge for orphans, a protection for widows.’ The tawassul by the Prophet (peace be upon him) mentioned by ‘Umar ibn Al-Khaṭṭāb has come explained in the rest of the hadiths of *istisqā’*, and it is of the same type as seeking intercession through him. It is to ask him for supplication and intercession, and to ask Allāh to accept his supplication and intercession. We present him before us as an intercessor and asker for us, may my father and mother be sacrificed for him (peace be upon him).

Likewise, Mu‘āwiyah ibn Abī Sufyān—when the people faced drought in Shām—prayed for rain through Yazīd ibn Al-Aswad Al-Jurashī, saying: ‘O Allāh, we seek intercession—and seek means—through the best among us. O Yazīd, raise your hands!’ He raised his hands and supplicated, and the people [supplicated] until they were granted rain.

This is why the scholars said: It is recommended to seek rain through the people of religion and righteousness, and if they are from the family of the Messenger of Allāh (peace be upon him), it is better. This seeking of intercession and means is, in reality, seeking means through his [the person’s] supplication; for he would supplicate for the one seeking means through him, the one seeking intercession through him, and the people would supplicate with him. Just as when the Muslims faced drought during the time of the Prophet (peace be upon him), a Bedouin entered upon him and said: ‘O Messenger of Allāh, wealth has perished and routes are cut off, so supplicate to Allāh to relieve us.’ The Prophet (peace be upon him) raised his hands and said: ‘O Allāh, relieve us! O Allāh, relieve us! O Allāh, relieve us!’ And there was not a speck [of cloud] in the sky. A cloud arose from the direction of the sea, and they had rain for a week, not seeing the sun in it. Until the Bedouin—or someone else—entered upon them and said: ‘O Messenger of Allāh, routes are cut off and buildings have collapsed, so supplicate to Allāh to lift it from us.’ He raised his hands and said: ‘O Allāh, around us and not upon us. O Allāh, upon the hillocks, mounds, places where trees grow, and valley beds.’ It cleared away from Madinah just as a garment clears away. The hadith is well-known in the two *Sahih*s and elsewhere. In another hadith in *Sunan Abī Dāwūd* and elsewhere: ‘That a man said to him: ‘We seek intercession through you upon Allāh, and we seek intercession through Allāh upon you.’ The Messenger of Allāh (peace be upon him) glorified Allāh until that [displeasure] was seen in the faces of his companions, and he said: ‘Woe to you! Do you know what Allāh is? Indeed, intercession is not sought through Allāh upon any of His creation. The status of Allāh is greater than that.’ This shows that the meaning of seeking intercession through a person—in the speech of the Prophet (peace be upon him) and his companions—is seeking intercession through his supplication and intercession; it is not asking by his person. For if it were asking by his person, then asking creation by Allāh, Exalted is He, would be more appropriate than asking Allāh by creation. But since the meaning was the former [asking for supplication], the Prophet (peace be upon him) disapproved of his statement: ‘we seek intercession through Allāh upon you,’ and did not disapprove of his statement ‘we seek intercession through you upon Allāh.’ Because the intercessor asks the one interceded to to fulfill the need of the

seeker; and Allāh, Exalted is He, does not ask any of His servants to fulfill the needs of His creation. Although some poets mentioned seeking intercession through Allāh, Exalted is He, like his saying:—‘My intercessor to you is Allāh, there is no lord besides Him, And there is no way to reject the intercessor.’— This is reprehensible speech not uttered by any scholar. Likewise, some proponents of *ittiḥād* mentioned that they sought intercession through Allāh, Glorified is He, to the Prophet (peace be upon him). Both are error and misguidance. Rather, He, Glorified is He, is the One Asked, the One Invoked, Whom everyone in the heavens and the earth asks. But He, Blessed and Exalted is He, commands His servants, and they obey Him. Anyone among creation whose obedience is obligatory, it is only obligatory because that is obedience to Allāh, Exalted is He. The Messengers convey His command from Allāh; whoever obeys them has obeyed Allāh, and whoever pledges allegiance to them has pledged allegiance to Allāh. Allāh, Exalted is He, said: {And We did not send any messenger except to be obeyed by permission of Allāh} [An-Nisā’: 64]. And He, Exalted is He, said: {He who obeys the Messenger has obeyed Allāh} [An-Nisā’: 80]. Those in authority among the people of knowledge and the people of governance, obedience to them is only obligatory if they command obedience to Allāh and His Messenger. He (peace be upon him) said in the authentic hadith: ‘Hearing and obeying is upon the Muslim man in his difficulty and ease, his enthusiasm and reluctance, as long as he is not commanded with disobedience to Allāh. If he is commanded with disobedience to Allāh, then there is no hearing and no obeying.’ And he (peace be upon him) said: ‘There is no obedience to a creature in disobedience to the Creator.’

As for the intercessor, he is an asker whose obedience is not obligatory regarding the intercession, even if he is great. In the authentic hadith: ‘That the Prophet (peace be upon him) asked Barīrah to keep her husband and not separate from him when she was freed and the Prophet (peace be upon him) gave her the choice. She chose to separate from him. Her husband loved her and began to weep. The Prophet (peace be upon him) asked her to keep him. She said: ‘Are you commanding me?’ He said: ‘No, I am only interceding.’ She only said ‘Are you commanding me?’ and he said ‘I am only interceding’ because it was established among the Muslims that obedience to his command is obligatory, unlike his intercession, for accepting his intercession is not obligatory. This is why the Prophet (peace be upon him) did not blame her for not accepting his intercession. So, it is even more fitting that accepting the intercession of other creatures is not obligatory.

The Creator, His command is higher and more majestic than for Him to be an intercessor to a creature. Rather, He, Glorified is He, is higher in status than for anyone to intercede with Him except by His permission. He, Exalted is He, said: {And they say, ‘The Most Merciful has taken a son.’ Exalted is He! Rather, they are [but] honored servants. They cannot precede Him in speech, and they act upon His command. He knows what is [presently] before them and what will be after them, and they cannot intercede except for one whom He approves, and they, from fear of Him, are apprehensive. And whoever of them should say, ‘Indeed, I am a god besides Him’—that one We would recompense with Hell. Thus do We recompense the wrongdoers.} [Al-Anbiyā’: 26-29]. The preceding hadith indicated that the Messenger (peace be upon him) is sought intercession through towards Allāh, Mighty and Majestic: meaning he is asked to ask his

Lord for intercession in this world and the Hereafter. As for the Hereafter, creation asks him for intercession that Allāh judge between them and that they enter Paradise. He intercedes for the major sinners among his Ummah, intercedes for some who deserve the Fire that they not enter it, and intercedes for some who entered it that they exit from it.

There is no dispute among the majority of the Ummah that it is permissible for him to intercede for the people of obedience who deserve reward. However, many people of innovation, the Khawārij and Mu'tazilah, denied his intercession for the people of major sins. They said: He does not intercede for the people of major sins, based on their view that Allāh does not forgive the people of major sins, nor bring them out of the Fire after they enter it, neither through intercession nor otherwise. The madhhab of the Companions, Tābi'in, Imams of the Muslims, and all of Ahl as-Sunnah wa-l-Jamā'ah is that he (peace be upon him) intercedes for the people of major sins, and that no one from the people of faith will abide eternally in the Fire; rather, whoever has an atom's weight of faith or a mustard seed's weight of faith in his heart will exit the Fire. However, this *istisqā'*, *istishfā'*, and *tawassul* through him and others occurred during his life in the sense that they would ask him for supplication, and he would supplicate for them. So their *tawassul* was through his supplication, and *istishfā'* through him was requesting his intercession, and intercession is supplication.

As for *tawassul* by his person in his presence, absence, or after his death—such as swearing an oath by his person or by other prophets, or asking by their persons themselves [instead of] by their supplication—this is not well-known among the Companions and Tābi'in. Rather, 'Umar ibn Al-Khaṭṭāb, Mu'āwiyah ibn Abī Sufyān, and those in their presence among the companions of the Messenger of Allāh (peace be upon him) and the Tābi'in who followed them in excellence, when they faced drought, prayed for rain, sought means, and sought intercession through those who were alive, like Al-'Abbās and Yazid ibn Al-Aswad. They did not seek means, seek intercession, or pray for rain in this situation through the Prophet (peace be upon him), neither at his grave nor elsewhere. Rather, they turned to the substitute, like Al-'Abbās and Yazid. Indeed, they used to send prayers upon him in their supplication. 'Umar said: 'O Allāh, we used to seek means to You through our Prophet, and You would grant us rain. Now, we seek means to You through the uncle of our Prophet, so grant us rain.' They made this a substitute for that when it became impossible to seek means through him in the legislated manner they used to practice. It would have been possible for them to come to his grave and seek means through him, or say in their supplication in the desert [something] by the status and similar expressions that imply swearing an oath by a creature upon Allāh, Mighty and Majestic, or asking by him. They could have said: 'We ask You' or 'We swear upon You by Your Prophet' or 'by the status of Your Prophet,' and the like, as some people do. Some ignorant people narrated from the Prophet (peace be upon him) that he said: 'If you ask Allāh, ask Him by my status, for my status with Allāh is great.' This hadith is a lie, not found in any of the books of the Muslims relied upon by the scholars of hadith, nor mentioned by any scholar of hadith. Despite the fact that his status with Allāh, Exalted is He, is greater than the status of all prophets and messengers. He, Glorified is He, informed us about Mūsā and 'Īsā (peace be upon them) that they were honored with Allāh. He, Exalted is He, said: {O you who have believed, be not like those who abused Mūsā; then Allāh

cleared him of what they said. And he, in the sight of Allāh, was distinguished} [Al-Aḥzāb: 69]. And He, Exalted is He, said: {[And mention] when the angels said, 'O Maryam, indeed Allāh gives you good tidings of a word from Him, whose name will be the Messiah, 'Īsā, the son of Maryam—distinguished in this world and the Hereafter and among those brought near [to Allāh]} [Āl 'Imrān: 45]. If Mūsā and 'Īsā were distinguished with Allāh, Mighty and Majestic, how [much more so] the master of the children of Ādam, possessor of the Praised Station which the first and the last will envy him for; possessor of the Kawthar and the Visited Pool whose vessels are as numerous as the stars in the sky, whose water is whiter than milk and sweeter than honey, and whoever drinks a sip from it will never thirst thereafter? He is the possessor of intercession on the Day of Resurrection when Ādam and the prophets of firm resolve—Nūḥ, Ibrāhīm, Mūsā, and 'Īsā (prayers and peace of Allāh be upon them all)—will hold back from it, and he will step forward to it. He is the possessor of the Banner; Ādam and those below him will be under his banner. He is the master of the children of Ādam and the most honored of them to his Lord, Mighty and Majestic. He is the Imam of the prophets when they gather and their speaker when they arrive as delegations, possessor of the great status, peace and blessings be upon him and his family.

However, the status of the creature with the Creator, Exalted is He, is not like the status of a creature with another creature. For none intercedes with Him except by His permission: {There is no one in the heavens and earth but that he comes to the Most Merciful as a servant. He has enumerated them and counted them a [full] counting} [Maryam: 93-94]. And He, Exalted is He, said: {Never would the Messiah disdain to be a servant of Allāh, nor would the angels near [to Him]. And whoever disdains His worship and is arrogant—He will gather them to Himself all together. And as for those who believed and did righteous deeds, He will give them in full their rewards and increase for them of His bounty. But as for those who disdained and were arrogant, He will punish them with a painful punishment, and they will not find for themselves besides Allāh any protector or helper} [An-Nisā': 172-173]. A creature intercedes with another creature without his permission, so he is a partner to him in achieving the desired outcome. Allāh, Exalted is He, has no partner, as He, Glorified is He, said: {Say, 'Invoke those you claim [as deities] besides Allāh.' They do not possess an atom's weight [of ability] in the heavens or on the earth, and they have therein no share [of ownership], nor is there for Him from among them any assistant. And intercession does not benefit with Him except for one whom He permits.} [Saba': 22-23].

The hadiths have become widespread from the Prophet (peace be upon him) that he forbade taking graves as places of worship and cursed those who do that, and forbade taking his grave as a festival. This is because the first instance of shirk among the children of Ādam occurred among the people of Nūḥ. Ibn 'Abbās said: 'Between Ādam and Nūḥ were ten generations, all upon Islam.' It is established in the two Sahihs from the Prophet (peace be upon him) that Nūḥ was the first messenger Allāh sent to the people of the earth. Allāh, Exalted is He, said about his people that they said: {'And said, 'Never leave your gods and never leave Wadd or Suwā' or Yaghūth and Ya'ūq and Nasr.' And already they have misled many.} [Nūḥ: 23-24]. More than one of the Salaf said: These were righteous people among the people of Nūḥ. When they died, they devoted

themselves to their graves. When time passed, they worshipped them. Al-Bukhārī mentioned this in his *Sahih* from Ibn ‘Abbās and mentioned that these deities reached the Arabs, naming the Arab tribes among whom these idols existed. When the Companions (may Allāh have...) knew that the Prophet (peace be upon him) had blocked the means to shirk by forbidding taking graves as places of worship—even if the one praying prays to Allāh, Mighty and Majestic, just as he forbade praying at the time of sunrise lest one resemble those who pray to the sun, even if the one praying only prays to Allāh, Exalted is He—and since one who intends to supplicate by the deceased or at his grave is closer to shirk than one who only intends to pray to Allāh, Mighty and Majestic, they did not do that. Likewise, the Companions knew that tawassul by him is only tawassul through faith in him, obedience to him, love for him, and allegiance to him, or tawassul through his supplication and intercession. This is why they did not seek means through his person detached from this [faith/obedience] and that [supplication/intercession]. Since the Companions (may Allāh have...) did not do any of that, nor did they supplicate with such supplications—and they are more knowledgeable than us, more knowledgeable about what Allāh and His Messenger love, more knowledgeable about the supplications Allāh commanded His Messenger, and what is closer to being answered than we are; rather, they sought means through Al-‘Abbās and others who were not like the Prophet (peace be upon him)—their turning away from seeking means through the superior to seeking means through the inferior indicates that the legislated tawassul through the superior one was not possible [after his death]. He (peace be upon him) said: ‘O Allāh, do not make my grave an idol that is worshipped. Allāh’s wrath intensified upon a people who took the graves of their prophets as places of worship.’ Mālik narrated it in his *Muwat’ā’a*, and others narrated it. In *Sunan Abi Dāwūd* from the Prophet (peace be upon him), he said: ‘Do not take my grave as a festival, and send prayers upon me wherever you are, for your prayer reaches me.’ In the two *Sahihs*, he said during his final illness: ‘Allāh cursed the Jews and Christians; they took the graves of their prophets as places of worship,’ warning against what they did. ‘Ā’ishah said: ‘Were it not for that, his grave would have been made prominent, but he disliked that it be taken as a place of worship.’ In *Sahih Muslim* from Jundub: ‘That the Prophet (peace be upon him) said five [days] before he died: ‘Indeed, I declare myself innocent before Allāh of having a khalil from among you. If I were to take a khalil from my Ummah, I would have taken Abū Bakr as a khalil. Indeed, Allāh has taken me as a khalil just as He took Ibrāhīm as a khalil. Indeed, those before you used to take graves as places of worship. Lo! Do not take graves as places of worship, for I forbid you from that.’

In the *Sahih* from the Prophet (peace be upon him), he said: ‘Do not exaggerate in praising me as the Christians exaggerated in praising ‘Īsā ibn Maryam, for I am only a servant, so say: ‘Servant of Allāh and His Messenger.’

At-Tirmidhī narrated an authentic hadith: ‘That the Prophet (peace be upon him) taught a man to supplicate, saying: ‘O Allāh, I ask You and seek means to You through Your Prophet Muḥammad, the Prophet of Mercy. O Muḥammad, O Messenger of Allāh, I seek means through you to my Lord regarding my need, that He may fulfill it for me. O Allāh, accept his intercession for me.’ An-Nasā’ī narrated similar wording for this supplication. In At-Tirmidhī and Ibn Mājah from ‘Uthmān ibn Ḥunayf: ‘That a blind man came to the Prophet (peace be

upon him) and said: 'Supplicate to Allāh to cure me.' He said: 'If you wish, I will supplicate, and if you wish, be patient, and it is better for you.' He said: 'Supplicate to Him.' So he commanded him to perform ablution, perform his ablution well, and supplicate with this supplication: 'O Allāh, I ask You and turn to You by Your Prophet Muḥammad, the Prophet of Mercy. O Messenger of Allāh, O Muḥammad, I have turned by you to my Lord regarding this need of mine that it may be fulfilled. O Allāh, accept his intercession for me.' At-Tirmidhī said: 'This hadith is ḥasan ṣaḥīḥ.' An-Nasā'ī narrated it from 'Uthmān ibn Ḥunayf with the wording: 'That a blind man said: 'O Messenger of Allāh, supplicate to Allāh to restore my sight.' He said: 'Go, perform ablution, then pray two rak'ahs, then say: O Allāh, I ask You and turn to You by Your Prophet Muḥammad, the Prophet of Mercy. O Muḥammad, I turn by you to my Lord that He may restore my sight. O Allāh, accept his intercession for me.' He said: He returned, and Allāh had restored his sight.'

Imam Aḥmad said in his Musnad: Rawḥ narrated to us: Shu'bah narrated to us from 'Umayr ibn Yazīd Al-Khaṭmī Al-Madīnī who said: I heard 'Umārah ibn Khuzaymah ibn Thābit narrate from 'Uthmān ibn Ḥunayf: 'That a blind man came to the Prophet (peace be upon him) and said: 'O Prophet of Allāh, supplicate to Allāh to cure me.' He said: 'If you wish, I will delay that, and it is better for your Hereafter, and if you wish, I will supplicate for you.' He said: 'No, rather supplicate to Allāh for me.' So he commanded him to perform ablution, pray two rak'ahs, and supplicate with this supplication: 'O Allāh, I ask You and turn to You by Your Prophet Muḥammad, the Prophet of Mercy. O Muḥammad, I turn by you to my Lord regarding this need of mine that it may be fulfilled. O Allāh, accept my intercession for him and accept his intercession for me.' He said: The man did it and was cured.'

This hadith contains tawassul by him to Allāh in supplication. Some people say: This necessitates the permissibility of tawassul by him absolutely, alive or dead. This is used as proof by those who seek means through his person after his death and in his absence. These people assume that the tawassul of the blind man and the Companions during his life was in the sense of swearing an oath by him upon Allāh, or in the sense that they asked Allāh by his person to fulfill their needs. They assume that tawassul by him does not require him to supplicate for them, nor for them to obey him. So according to these people, it is the same whether the Messenger supplicated for them or not; all of them, according to them, sought means through him. And it is the same whether they obeyed him or not. They assume that Allāh, Exalted is He, fulfills the need of this one who sought means through him, according to their claim, even though the Messenger did not supplicate for him, just as He fulfills the need of this one who sought means through his supplication and for whom the Messenger (peace be upon him) supplicated, since both are seeking means through him according to them. They assume that everyone who asks Allāh, Exalted is He, by the Prophet (peace be upon him) has sought means through him just as that blind man sought means through him, and that what the blind man was commanded is legislated for them. The statement of these people is false, both according to the Shari'ah and reality. They neither conform to the Shari'ah of Allāh, nor does what they say correspond to the creation of Allāh.

Among the people are those who say: This is a specific case. The ruling is established for similar cases that resemble it in the basis of the ruling; the ruling

is not established by it for cases that oppose it, not resemble it. The difference is established by Shari'ah and reality between one for whom the Prophet (peace be upon him) supplicated and one for whom he did not supplicate. It is not permissible to make one like the other. This blind man, the Prophet (peace be upon him) interceded for him, which is why he said in his supplication: 'O Allāh, accept his intercession for me.' Thus, it is known that he was an intercessor for him. His wording: 'If you wish, be patient, and if you wish, I will supplicate for you,' and he [the blind man] said: 'Supplicate for me,' shows he asked the Prophet (peace be upon him) to supplicate for him. The Prophet (peace be upon him) commanded him to pray and supplicate himself as well, and to say in his supplication: 'O Allāh, accept his intercession for me.' This indicates that the meaning of his statement: 'I ask You and turn to You by Your Prophet Muḥammad' is: by his supplication and intercession, just as 'Umar said: 'O Allāh, when we faced drought, we used to seek means to You through our Prophet, and You would grant us rain.' The meaning of the two hadiths is one. He (peace be upon him) taught a man to seek means through him during his life, just as 'Umar mentioned they used to seek means through him when they faced drought. Then, after his death, they only sought means through others as a substitute for him. If seeking means through him alive and dead were the same, and the one seeking means through him for whom the Messenger supplicated were like the one for whom the Messenger did not supplicate, they would not have turned away from seeking means through him—while he is the best of creation, the most honored by his Lord, and the closest to Him in means—to seeking means through others who are not like him.

Likewise, if a blind person sought means through him and the Messenger did not supplicate for him, [and this person] were in the same position as that blind man [for whom he did supplicate], then the blind among the Companions, or some of them, would have done what the [first] blind man did. Their turning away from this to that—despite them being the Foremost Predecessors, the Muhājirūn and the Anṣār, and those who followed them in excellence, for they are more knowledgeable than us about Allāh and His Messenger, about the rights of Allāh and His Messenger, about what supplications are legislated and beneficial, what is not legislated and not beneficial, and what is more beneficial than something else; and they were in a time of necessity, starvation, and drought, seeking relief from distress, easing of difficulty, and the sending down of rain by every possible way—is proof that what is legislated is what they followed, not what they abandoned. This is why the jurists mentioned in their books on *istisqā'* what they [the Sahabah] did, not what they abandoned. This is because seeking means through him while alive is requesting his supplication and intercession, and it is of the same type as asking him to supplicate for them, and this is legislated. The Muslims continually asked the Messenger of Allāh (peace be upon him) during his life to supplicate for them. As for after his death, the Companions did not ask him for supplication, neither at his grave nor elsewhere, as many people do at the graves of the righteous; one of them asks the deceased for his need or swears an oath upon Allāh by him, and the like. Although stories about that have been narrated from some later individuals. Rather, asking for supplication is legislated from every believer for every believer. Even the Messenger of Allāh (peace be upon him) said to 'Umar when he sought permission for 'Umrah: 'Do not forget us, O my brother, from your

supplication’—if the hadith is authentic. Even the Prophet (peace be upon him) commanded that Uways Al-Qaranī be asked to seek forgiveness for the asker, even though the asker [‘Umar] was much better than Uways. The Prophet (peace be upon him) said in the authentic hadith: ‘When you hear the mu’adhdhin, say what he says, then send prayers upon me, for indeed, whoever sends prayers upon me once, Allāh sends prayers upon him ten times. Then ask Allāh for Al-Wasilah for me, for it is a rank in Paradise befitting only one servant from the servants of Allāh, and I hope that I will be that servant. So whoever asks Allāh for Al-Wasilah for me, my intercession will be permissible for him on the Day of Resurrection.’ However, his asking his Ummah for supplication is not asking for a need from creation; rather, it is teaching his Ummah what benefits them in their religion. Because of that teaching and acting upon what he taught them, Allāh magnifies his reward. For when we send prayers upon him once, Allāh sends prayers upon us ten times, and when we ask Allāh for Al-Wasilah for him, his intercession becomes permissible for us on the Day of Resurrection. Every reward we get for our deeds, he gets the like of our reward without anything diminishing from our reward. For he (peace be upon him) said: ‘Whoever calls to guidance will have a reward like the rewards of those who follow him, without that diminishing anything from their rewards.’ He is the one who called his Ummah to all good, and for every good his Ummah does, he has the like of their rewards without anything diminishing from their rewards. This is why the Companions and Salaf did not dedicate the reward of their deeds to him, nor perform Hajj on his behalf, nor give charity, nor recite Qur’ān and dedicate [the reward] to him, because for everything Muslims do of prayer, fasting, Hajj, charity, and recitation, he (peace be upon him) gets the like of their rewards without anything diminishing from their rewards. This is unlike parents, for not every good deed a Muslim does results in his parents getting the like of his reward, which is why reward is dedicated to parents and others.

It is known that the Messenger (peace be upon him) is obedient to his Lord, Mighty and Majestic, in His statement, Exalted is He: {So when you have finished [your duties], then stand up [for worship]. And to your Lord direct [your] longing} [Ash-Sharh: 7-8]. He (peace be upon him) does not desire towards other than Allāh. It is established from him in the Sahih that he said: ‘Seventy thousand of my Ummah will enter Paradise without reckoning. They are those who do not seek ruqyah, nor practice cauterization, nor believe in omens, and upon their Lord they rely.’ These are from his Ummah, and he praised them for not seeking ruqyah. Istirqā’ is asking another to perform ruqyah for him, and ruqyah is a type of supplication. He (peace be upon him) used to perform ruqyah for himself and others, but did not ask anyone to perform ruqyah for him. The narration of those who reported in this [hadith]: ‘lā yarqūn’ (they do not perform ruqyah) is weak, an error. This clarifies the reality of his commanding his Ummah to supplicate [for him]: it is not from the category of a creature asking a creature, where [not asking] is better than it. For one who does not ask people—rather, asks only Allāh—is better than one who asks people, and Muhammad (peace be upon him) is the master of the children of Ādam.

The supplication of the absent for the absent is more greatly answered than the supplication of the present, because it is more complete in sincerity and further from shirk. How can the supplication of one who supplicates for another

without being asked by him be likened to the supplication of one who supplicates to Allāh upon being asked by him while present? In the hadith: 'The greatest supplication in being answered is the supplication of one absent for one absent.' In *Sahih Muslim* from the Prophet (peace be upon him), he said: 'There is no man who supplicates for his brother in his absence with a supplication, except that Allāh appoints an angel for him. Every time he supplicates for his brother with a supplication, the angel appointed for him says: 'Āmin, and for you the like.' This is because a creature asks from another creature what the creature is capable of, and the creature is capable of supplicating to Allāh and asking Him. This is why asking for supplication is permissible, just as one asks him for help with what he is capable of and actions he is capable of. As for what none is capable of except Allāh, Exalted is He, it is not permissible to ask it except from Allāh, Glorified is He. It is not asked from angels, nor prophets, nor others. It is not permissible to say to other than Allāh: 'Forgive me,' 'Grant us rain,' 'Give us victory over the disbelieving people,' or 'Guide our hearts,' and the like. This is why Aṭ-Ṭabarānī narrated in his *Mu'jam*: 'That during the time of the Prophet (peace be upon him), there was a hypocrite harming the believers. Aṣ-Ṣiddiq [Abū Bakr] said: 'Let us go seek aid through the Messenger of Allāh (peace be upon him) from this hypocrite.' They came to him, and he said: 'Indeed, aid is not sought through me; aid is only sought through Allāh.' This applies similarly to seeking help. As for what humans are capable of, it is not from this category. He, Glorified is He, said: {When you sought aid from your Lord, and He answered you} [Al-Anfāl: 9]. In the supplication of Mūsā (peace be upon him): 'O Allāh, to You is praise, to You is the complaint, from You is help sought, through You is aid sought, upon You is reliance; and there is no might nor power except by You.' Abū Yazīd Al-Bisṭāmī said: 'The creature seeking aid from a creature is like the drowning seeking aid from the drowning.' Abū 'Abdillāh Al-Qurashī said: 'The creature seeking aid from a creature is like the prisoner seeking aid from the prisoner.' He, Exalted is He, said: {Say, 'Invoke those you claim [as deities] besides Him, for they possess not the ability to remove adversity from you or to transfer it.' Those whom they invoke seek means [of approach] to their Lord, striving as to which of them would be nearest, and they hope for His mercy and fear His punishment. Indeed, the punishment of your Lord is ever feared.} [Al-Isrā': 56-57]. A group of the Salaf said: There were people who used to invoke angels and prophets. Allāh, Exalted is He, said: These whom you invoke are My servants just as you are My servants; they hope for My mercy just as you hope for My mercy, and they fear My punishment just as you fear My punishment, and they draw near to Me just as you draw near to Me. So He, Glorified is He, forbade invoking angels and prophets, despite informing us that the angels supplicate for us and seek forgiveness [for us]. Despite this, we are not allowed to ask that from them. Likewise, the prophets and the righteous: even if they are alive in their graves, and even if it is assumed they supplicate for the living, and even if narrations about that exist, no one is allowed to ask that from them. None of the Salaf did that, because it is a means to shirk through them and worshipping them besides Allāh, Exalted is He. This is unlike asking one of them during his life, for that does not lead to shirk. Also, what the angels and the prophets and righteous do after death is by cosmic command, so the asking of askers does not affect it, unlike asking one of them during his life, for answering the asker is legislated, and after death, the obligation is lifted from them. He, Exalted is He, said: {It is not for a human [prophet] that Allāh should give him the Scripture and authority and

prophethood and then he would say to the people, 'Be servants to me rather than Allāh,' but [instead, he would say], 'Be pious scholars of the Lord because of what you have taught of the Scripture and because of what you have studied.' Nor would he order you to take the angels and prophets as lords. Would he order you to disbelief after you had been Muslims?} [Al 'Imrān: 79-80]. He, Glorified is He, explained that whoever takes angels and prophets as lords is a disbeliever. He, Exalted is He, said: {Say, 'Invoke those you claim [as deities] besides Allāh.' They do not possess an atom's weight [of ability] in the heavens or on the earth, and they have therein no share [of ownership], nor is there for Him from among them any assistant. And intercession does not benefit with Him except for one whom He permits.} [Saba': 22-23]. And He, Exalted is He, said: {Who is it that can intercede with Him except by His permission?} [Al-Baqarah: 255]. And He, Exalted is He, said: {There is no intercessor except after His permission} [Yūnus: 3]. And He, Exalted is He, said: {...you have not besides Him any protector or intercessor} [As-Sajdah: 4]. And He, Exalted is He, said: {And they worship other than Allāh what neither harms them nor benefits them, and they say, 'These are our intercessors with Allāh.' Say, 'Do you inform Allāh of something He does not know in the heavens or on the earth?' Exalted is He and high above what they associate with Him} [Yūnus: 18]. And He, Exalted is He, said concerning the companion of Yāsīn: {'And why should I not worship He who created me and to whom you will be returned? Should I take other than Him deities [whose] intercession will not avail me at all if the Most Merciful intends for me some adversity, nor can they save me? Indeed, I would then be in manifest error. Indeed, I have believed in your Lord, so listen to me.'} [Yāsīn: 22-25]. And He, Exalted is He, said: {And intercession does not benefit with Him except for one whom He permits} [Saba': 23]. And He, Exalted is He, said: {That Day, no intercession will benefit except [that of] one to whom the Most Merciful has given permission and has accepted his word} [Tāhā: 109]. And He, Exalted is He, said: {And they cannot intercede except for one whom He approves, and they, from fear of Him, are apprehensive} [Al-Anbiyā': 28].

Intercession is of two types:

First: The intercession negated by Allāh, Exalted is He, like that affirmed by the polytheists and those who resemble them among the ignorant and misguided of this Ummah, and it is shirk.

Second: That the intercessor intercedes by Allāh's permission. This is what Allāh, Exalted is He, affirmed for His righteous servants. This is why the Master of Intercessors, when creation asks him for intercession on the Day of Resurrection, comes and prostrates. He said: 'I praise my Lord with praises He inspires me with, which I do not know now. It will be said: 'O Muḥammad, raise your head! Speak, you will be heard; ask, you will be given; intercede, your intercession will be accepted.' When he is permitted to intercede, he (peace be upon him) intercedes for whom Allāh wills him to intercede. The proponents of this view say: The permissibility of tawassul and istishfā' by him—in the sense of him being the supplicant for the one seeking means through him—does not necessitate that this be legislated in his absence or after his death, when he did not supplicate for the one seeking means through him; rather, the one seeking means through him swore an oath by him or asked by his person, despite the Companions differentiating between the two matters. This is because during his life, he supplicates for the one who seeks means through him, and his

supplication to Allāh, Glorified is He, is the best supplication of creation, for he is the best of creation and the most honored by Allāh. So his supplication for the one he supplicated for and his intercession for him is the best supplication of a creature for a creature. How can this be compared to one for whom the Messenger did not supplicate nor intercede? Whoever equates one for whom the Messenger supplicated with one for whom the Messenger did not supplicate, and makes this tawassul like that tawassul, is among the most misguided of people. Also, requesting supplication from him, his supplicating, and seeking means through his supplication involves no harm; rather, it is good without evil, and there is no danger or corruption in it. For none of the prophets (peace be upon them) were worshipped during their lives in their presence, for they would forbid whoever worshipped them or associated partners with them, even if it were lesser shirk, just as the Prophet (peace be upon him) forbade one who prostrated to him from prostrating to him, and as he said: 'Do not say: 'What Allāh wills and Muḥammad wills,' but say: 'What Allāh wills, then Muḥammad wills,' and similar examples. As for after his death, there is fear of trial and associating partners with him, just as partners were associated with the Messiah, 'Uzayr, and others at their graves. This is why the Prophet (peace be upon him) said: 'Do not exaggerate in praising me as the Christians exaggerated in praising 'Īsā ibn Maryam, for I am only a servant, so say: 'Servant of Allāh and His Messenger'.' Al-Bukhārī and Muslim reported it in the two Saḥihs. He said: 'O Allāh, do not make my grave an idol that is worshipped.' And he said: 'Allāh cursed the Jews and Christians; they took the graves of their prophets as places of worship,' warning against what they did.

In summary, we have two great foundations. First: That we worship none but Allāh. Second: That we worship Him only by what He legislated; we do not worship Him with an innovated act of worship. These two foundations are the realization of the 'testimony that there is no god but Allāh and that Muḥammad is the Messenger of Allāh,' as He, Exalted is He, said: {...that He may test you [as to] which of you is best in deed} [Al-Mulk: 2]. Al-Fudāyl ibn 'Iyād said: 'Its most sincere and most correct.' They said: 'O Abā 'Alī, what is its most sincere and most correct?' He said: 'Indeed, if the deed is sincere but not correct, it is not accepted. And if it is correct but not sincere, it is not accepted, until it is sincere and correct. Sincere means it is for Allāh, and correct means it is according to the Sunnah.' That is the realization of His statement, Exalted is He: {So whoever would hope for the meeting with his Lord—let him do righteous work and not associate in the worship of his Lord anyone} [Al-Kahf: 110].

The Commander of the Faithful, 'Umar ibn Al-Khaṭṭāb, used to say in his supplication: 'O Allāh, make all my work righteous, make it purely for Your Face, and do not make any share in it for anyone.' He, Exalted is He, said: {Or have they partners who have legislated for them religion what Allāh has not permitted?} [Ash-Shūrā: 21]. In the two Saḥihs from 'Ā'ishah from the Prophet (peace be upon him), he said: 'Whoever introduces into this matter of ours what is not of it, it is rejected.' And in another wording in the Saḥih: 'Whoever does an action upon which is not our command, it is rejected.' In the Saḥih and elsewhere also, Allāh, Exalted is He, says: 'I am the most self-sufficient of partners, [needing no] shirk. Whoever does an action associating another with Me in it, I am free of him; it is all for the one he associated.' This is why the jurists said: Acts of worship are based on tawqif (stopping at what is revealed). As in the two Saḥihs from 'Umar

ibn Al-Khaṭṭāb, he kissed the Black Stone and said: 'By Allāh, I know that you are a stone; you neither harm nor benefit. Were it not that I saw the Messenger of Allāh (peace be upon him) kissing you, I would not have kissed you.' Allāh, Glorified is He, commanded us to follow the Messenger and obey him, be loyal to him, and love him, and that Allāh and His Messenger be more beloved to us than anything else. He guaranteed us, through obedience to him and love for him, Allāh's love and honor. He, Exalted is He, said: {Say, [O Muḥammad], 'If you should love Allāh, then follow me, [so] Allāh will love you and forgive you your sins.'} [Āl 'Imrān: 31]. And He, Exalted is He, said: {...and if you obey him, you will be guided} [An-Nūr: 54]. And He, Exalted is He, said: {And whoever obeys Allāh and His Messenger will be admitted by Him to gardens under which rivers flow, abiding eternally therein; and that is the great attainment} [An-Nisā': 13]. There are many similar examples in the Qur'ān.

No one should deviate in this from what the Sunnah has established, the Shari'ah has brought, the Book and Sunnah have indicated, and what the Salaf of the Ummah were upon. What he knows, he should speak of; what he does not know, he should refrain from. He should not pursue what he has no knowledge of, nor speak about Allāh what he does not know, for Allāh, Exalted is He, has forbidden all of that. Mention has come in the prophetic hadiths of what Allāh, Exalted is He, is asked by, like his (peace be upon him) saying: 'O Allāh, I ask You by the fact that all praise is Yours, there is no god but You, the Bestower, Originator of the heavens and the earth, O Possessor of Majesty and Honor, O Ever-Living, O Self-Sustaining.' Abū Dāwūd and others narrated it. In another wording: 'O Allāh, I ask You by the fact that I testify that You are Allāh, there is no god but You, the One, the Eternal Refuge, Who neither begets nor is born, nor is there to Him any equivalent.' Abū Dāwūd, An-Nasā'ī, and Ibn Mājah narrated it.

The scholars have agreed that an oath is not binding [if sworn] by other than Allāh, Exalted is He, which is swearing by creatures. If one swore by the Ka'bah, or by the angels, or by the prophets, or by any of the Shaykhs, or by kings, his oath would not be binding. This is not legislated for him; rather, he is forbidden from it, either a prohibition of forbiddance or a prohibition of disapproval. For the scholars have two views on that. The correct view is that it is a prohibition of forbiddance. In the Saḥīḥ from the Prophet (peace be upon him), he said: 'Whoever is to swear an oath, let him swear by Allāh or remain silent.' In At-Tirmidhī from him (peace be upon him), he said: 'Whoever swears by other than Allāh has committed shirk.' None of the early scholars said that an oath is binding by any of the prophets except regarding our Prophet (peace be upon him), for concerning him, there are two narrations from Aḥmad about whether the oath is binding by him. Some of his companions—like Ibn 'Aqīl—extended the disagreement to all other prophets, but this is weak. The basis of the view that the oath is binding by the Prophet is weak, anomalous, and no scholar, as far as we know, held it. The view of the majority, like Mālik, Ash-Shāfi'ī, and Abū Ḥanīfah, is that the oath is not binding by him, like one of the two narrations from Aḥmad, and this is the correct view. Likewise, seeking refuge [is not sought] in creatures; rather, refuge is sought only in the Creator, Exalted is He, and His names and attributes. This is why the Salaf—like Aḥmad and others—argued, among their proofs that the Speech of Allāh is uncreated, using the Prophet's (peace be upon him) saying: 'I seek refuge in the perfect words of Allāh.' They

said: He sought refuge in them, and refuge is not sought in a creature. In the *Sahih* from him (peace be upon him), he said: 'There is no harm in ruqyah as long as it is not shirk.' He forbade ruqyahs that contain shirk, like those containing seeking refuge in the jinn, as He, Exalted is He, said: {And there were men from mankind who sought refuge in men from the jinn, so they [the jinn] increased them in burden} [Al-Jinn: 6].

This is why the scholars forbade the incantations and oaths used by some people regarding the possessed and others, which contain shirk. Indeed, they forbade everything whose meaning is unknown among those [incantations], fearing it might contain shirk, unlike the legislated ruqyahs, for that is permissible. Therefore, it is not permissible to swear an oath, neither an absolute oath nor an oath upon another, except by Allāh, Mighty and Majestic, and refuge is sought only in Allāh, Mighty and Majestic. One who asks Allāh by other than Allāh is either swearing an oath upon Him or seeking [something] by that cause: like the three who sought means in the cave by their deeds, and like seeking means through the supplication of prophets and righteous people.

If it is an oath upon Allāh by other than Him, this is not permissible. If it is asking by a cause that necessitates the desired outcome, like asking by deeds containing obedience to Allāh and His Messenger, such as asking by faith in the Messenger, love for him, allegiance to him, and the like, then this is permissible. If it is asking by the mere person of prophets and righteous people, this is not legislated, and more than one scholar has forbidden it, saying it is not permissible. Some permitted it as a concession, but the first view is more preponderant, as preceded. It is asking by a cause that does not necessitate achieving the desired outcome, unlike one who asks by a cause necessitating the achievement of the desired outcome, such as asking Him, Glorified is He, by the supplication of the righteous and by righteous deeds. This is permissible, because the supplication of the righteous is a cause for achieving our desired outcome which they supplicated for, and likewise righteous deeds are a cause for Allāh's reward for us. When we seek means through their supplication and our deeds, we are seeking means to Him, Exalted is He, through a *wasilah*, as He, Exalted is He, said: {O you who have believed, fear Allāh and seek the means [of approach] to Him} [Al-Mā'idah: 35]. The *wasilah* is righteous deeds. And He, Exalted is He, said: {Those whom they invoke seek means [of approach] to their Lord} [Al-Isrā': 57].

As for when we do not seek means to Him, Glorified is He, through their supplication nor through our deeds, but seek means through their persons themselves, their persons themselves are not a cause necessitating the answering of our supplication. Thus, we would be seeking means without a *wasilah*. This is why this was not transmitted from the Prophet (peace be upon him) through an authentic transmission, nor was it well-known among the *Salaf*. It has been transmitted in the *Mansak* of Al-Marwazī from Aḥmad a supplication containing asking by the Prophet (peace be upon him). This might be based on one of the two narrations from him regarding the permissibility of swearing an oath by him. Most scholars forbid both matters. There is no doubt that they have great status with Allāh—as He, Exalted is He, said regarding Mūsā and 'Īsā (peace be upon them), and mention of that has preceded—but the stations and ranks they have with Allāh are matters whose benefit returns to them. We benefit from that by following them and loving them. If we seek

means to Allāh, Exalted is He, through our faith in His Prophet, love for him, allegiance to him, and following his Sunnah, this is the greatest of means. As for seeking means by his person itself while lacking tawassul through faith in him and obedience to him, it is not permissible for it to be a means. So the one seeking means through a creature, if he does not seek means through faith in the one sought means through, nor through obedience to him, then by what is he seeking means?

When a person seeks means to another through a wasīlah, he either asks the wasīlah to intercede for him with that [person], like saying to the man's father, friend, or someone honored by him: 'Intercede for us with him,' and this is permissible. Or he swears an oath upon him [the person asked], like saying 'By the life of your son so-and-so,' 'By the dust of your father so-and-so,' 'By the sanctity of your Shaykh so-and-so,' and the like. Swearing an oath upon Allāh, Exalted is He, by creatures is not permissible, nor is it permissible to swear an oath upon a creature by a creature. Or he asks by a cause that necessitates the desired outcome, as Allāh, Exalted is He, said: {...and fear Allāh through whom you ask one another, and the wombs} [An-Nisā': 1]. An explanation of that will follow. It has become clear that swearing an oath upon Allāh, Glorified is He, by other than Him is not permissible, and it is not permissible to swear by a creature at all. As for seeking means to Him through the intercession of those permitted to intercede, it is permissible. The blind man had asked the Prophet (peace be upon him) to supplicate for him, just as the Companions asked him for *istisqā'*. His statement 'I turn to You by Your Prophet Muḥammad, the Prophet of Mercy' means: by his supplication and intercession for me. This is why the end of the hadith is 'O Allāh, accept his intercession for me.' What is in the hadith is agreed upon as permissible and is not what we are discussing [i.e., asking by person]. He, Exalted is He, said: {...and fear Allāh through whom you ask one another, and the wombs} [An-Nisā': 1]. According to the reading of the majority with the accusative, they only ask by Allāh alone, not by the womb. Their asking one another by Allāh, Exalted is He, includes some swearing oaths upon others by Allāh and making covenants by Allāh. As for the reading with the genitive, a group of the Salaf said: It is their saying 'I ask you by Allāh and by the womb.' This is reporting their asking, and it might be said it is not proof of its permissibility. If it is proof of its permissibility, then the meaning of his statement 'I ask you by the womb' is not an oath by the womb—and swearing an oath here is not permissible—but rather because of the womb, i.e., because kinship necessitates rights for its members upon one another. [This is] like the three asking Allāh, Exalted is He, by their righteous deeds, and like our asking by the supplication of the Prophet (peace be upon him) and his intercession. From this category is what is narrated from the Commander of the Faithful, 'Alī ibn Abī Ṭālib, that when his nephew 'Abdullāh ibn Ja'far asked him by the right of Ja'far, he would give him. This is not from the category of swearing an oath, for swearing by other than Ja'far is greater [in status]. Rather, it is from the category of the right of kinship, because the right [upon 'Alī] only became binding because of Ja'far, and Ja'far had a right upon 'Alī.

From this category is the hadith narrated by Ibn Mājah from Abū Sa'īd from the Prophet (peace be upon him) in the supplication of one going out to prayer: 'O Allāh, I ask You by the right of the askers upon You and by the right of this walking of mine, for I have not come out of arrogance, nor vanity, nor showing

off, nor seeking reputation, but I came out seeking protection from Your wrath and seeking Your pleasure. I ask You to save me from the Fire and forgive my sins, for indeed none forgives sins except You.' This hadith has 'Atiyyah Al-'Awfi in its chain, and there is weakness in him. If it is from the words of the Prophet (peace be upon him), it belongs to this category for two reasons:

First: Because it contains asking Allāh, Exalted is He, by the right of the askers and by the right of those walking in His obedience. The right of the askers is that He answers them, and the right of the walkers is that He rewards them. This is a right Allāh, Exalted is He, obligated upon His noble Self through His truthful promise, by the agreement of the people of knowledge, and by His making it obligatory upon Himself according to one of their views. The discussion on that has preceded. From this is His statement, Exalted is He: {Your Lord has prescribed upon Himself mercy} [Al-An'ām: 54]. And His statement, Exalted is He: {And incumbent upon Us was support of the believers} [Ar-Rūm: 47]. And His statement, Exalted is He: {...a promise binding upon Him in truth in the Torah and the Gospel and the Qur'ān. And who is more faithful to his covenant than Allāh?} [At-Tawbah: 111]. In the Sahih in the hadith of Mu'adh: 'Allāh's right upon His servants is that they worship Him and associate nothing with Him, and the servants' right upon Allāh, if they do that, is that He will not punish them.' In the Sahih from Abū Dharr from the Prophet (peace be upon him) in what he narrates from his Lord, Blessed and Exalted is He, that He said: 'O My servants, I have forbidden oppression for Myself and have made it forbidden among you, so do not oppress one another.' If the right of the askers and worshippers is response and reward, then asking by that is asking Allāh by His actions, like seeking refuge through similar things in his (peace be upon him) saying: 'I seek refuge in Your pleasure from Your wrath, and in Your pardon from Your punishment, and I seek refuge in You from You. I cannot enumerate praise upon You; You are as You have praised Yourself.' Seeking refuge in His pardon, which is His action, is like asking by His rewarding, which is His action. At-Ṭabarānī narrated in Kitāb ad-Du'ā' from the Prophet (peace be upon him) that Allāh says: 'O My servant, indeed they are but four: one is for Me, one is for you, one is between Me and you, and one is between you and My creation. What is for Me is that you worship Me, associating nothing with Me. What is for you, I will reward you with it when you need it most. What is between Me and you: from you is the supplication and from Me is the response. What is between you and My creation: approach people with what you would love them to approach you with.' His division in the hadith into his statement: 'one is for Me and one is for you' is like His division in the hadith of Al-Fātiḥah where Allāh, Exalted is He, says: 'I have divided the prayer between Myself and My servant into two halves; half of it is for Me and half is for My servant, and for My servant is what he asked.' The servant benefits from both halves, and Allāh, Exalted is He, loves both halves. But He, Glorified is He, loves to be worshipped. What He gives the servant of aid and guidance is a means to that; He only loves it because it is a path to His worship. The servant first seeks what he needs, and he needs aid for worship and guidance to the straight path; through that, he reaches worship... [This continues] beyond that, discussion related to which would be lengthy and this is not its place, even though we have digressed from the main point.

Second: That supplicating to Him, Glorified and Exalted is He, and acting for Him is a cause for achieving the servant's objective. So it is like seeking means through

the supplication of the Prophet (peace be upon him) and the righteous of his Ummah. It has preceded that supplicating by the Prophet (peace be upon him) or the righteous is either swearing an oath by him or [asking by] a cause related to him. If his statement 'by the right of the askers upon You' is an oath, then oaths are sworn upon Allāh only by Him. If it is a cause, then it is a cause by what He, Glorified is He, made a cause, which is His [the asker's] supplication and worship. All of this resembles each other, and none of it involves supplicating to Him by a creature without supplication from him [the creature] or righteous action from us.

If the asker says: 'I ask You by the right of the angels,' or 'by the right of the prophets and the right of the righteous,' while he would not say to another: 'I swear upon you by the right of these'—if it is not permissible for him to swear by him nor swear upon a creature by him, how can he swear upon the Creator by him? If he is not swearing by him but rather using him as a cause, then there is nothing in the mere persons of these [individuals] that constitutes a cause necessitating the achievement of his objective. Rather, there must be a cause from him [the asker], like faith in the angels and prophets, or from them, like their supplication. However, many people have become accustomed [to this] just as they became accustomed to swearing by them, until one of them says: 'By your right upon Allāh,' and 'By the right of this white beard upon Allāh.' If the one saying: 'I ask You by the right of so-and-so' or 'by his status' means: 'I ask You by my faith in him and my love for him,' this is among the greatest means. It is said: Whoever intends this meaning, it is a correct meaning. However, this is not the intention of the generality of these people. Whoever says: 'I ask You by my faith in You and Your Messenger,' and the like, or 'by my faith in Your Messenger and my love for him,' and the like, has done well in that, as He, Exalted is He, said in the supplication of the believers: {Our Lord, indeed we have heard a caller calling to faith, [saying], 'Believe in your Lord,' and we have believed. Our Lord, so forgive us our sins and remove from us our misdeeds and cause us to die with the righteous} [Āl 'Imrān: 193]. And He, Exalted is He, said: {Those who say, 'Our Lord, indeed we have believed, so forgive us our sins and protect us from the punishment of the Fire'} [Āl 'Imrān: 16]. And He, Exalted is He, said: {Indeed, there was a party of My servants who said, 'Our Lord, we have believed, so forgive us and have mercy upon us, and You are the best of the merciful'} [Al-Mu'minūn: 109]. And He, Exalted is He, said: {Our Lord, we have believed in what You revealed and have followed the messenger, so register us among the witnesses} [Āl 'Imrān: 53]. Ibn Mas'ūd used to say: 'O Allāh, You commanded me, and I obeyed; You called me, and I answered; and this is the time before dawn, so forgive me.' From this category is the hadith of the three whom the rain overtook, so they took shelter in the cave, and the rock sealed it upon them. Then they supplicated to Allāh, Glorified is He, by their righteous deeds, and He relieved them. This is established in the two Saḥihs. Abū Bakr ibn Abī Ad-Dunyā said: Khālid ibn Khirāsh Al-'Ijlānī and Ismā'il ibn Ibrāhīm narrated to us, they said: Šālīḥ Al-Murri narrated to us from Thābit from Anas who said: 'We entered upon a man from the Anṣār who was gravely ill. We did not leave until he passed away. We covered him with his garment. He had an old, elderly mother at his head. One of us turned to her and said: 'O you, seek reward for your calamity from Allāh.' She said: 'What is it, has my son died?' We said: 'Yes.' She said: 'Is what you say true?' We said: 'Yes.' She stretched her hands towards Allāh and said: 'O

Allāh, You know that I accepted Islam and emigrated to Your Messenger hoping You would grant me relief after every hardship. Do not burden me with this calamity today.' He [Anas] said: She uncovered the garment from his face, and we did not leave until we ate with him.'

It is narrated in the book *Al-Ĥilyah* by Abū Nu'aym: 'That Dāwūd said: 'By the right of my fathers upon You: Ibrāhīm, Ishāq, and Ya'qūb.' Allāh, Exalted is He, revealed to him: 'O Dāwūd, and what right do your fathers have upon Me?' Although this is not among the Shari'ah proofs, *Isra'iliyyāt* can be used for support but not relied upon.

The Sunnah has established that the living person is asked for supplication, just as he is asked for other things he is capable of. As for the absent or dead creature, nothing is asked from him. What confirms this matter is that tawassul by him and turning towards him is an expression containing generality and shared meaning according to convention. Its meaning in the language of the Companions is to ask him for supplication and intercession, so they would be seeking means and turning through his supplication and intercession. His supplication and intercession (peace be upon him) are among the greatest means with Allāh, Mighty and Majestic. As for its meaning in the language of many people, it is to ask Allāh, Exalted is He, and swear an oath upon Him by his [the Prophet's] person. Oaths are not sworn upon Allāh, Exalted is He, by any creature; rather, oaths are not sworn by them under any circumstance. So one does not say: 'I swear upon You, O Lord, by Your angels,' nor 'by Your Ka'bah,' nor 'by Your righteous servants,' just as it is not permissible for a man to swear by these things. Rather, oaths are sworn only by Allāh, Exalted is He, by His names and attributes. This is why the Sunnah is to ask Allāh, Exalted is He, by His names and attributes, saying: 'I ask You by the fact that all praise is Yours, there is no god but You, the Bestower, Originator of the heavens and the earth, O Possessor of Majesty and Honor, O Ever-Living, O Self-Sustaining.' And 'I ask You by the fact that You are Allāh, the One, the Eternal Refuge, Who neither begets nor is born, nor is there to Him any equivalent.' And 'I ask You by every name belonging to You by which You have named Yourself...' the hadith, as the Sunnah has brought. As for asking Allāh and swearing an oath upon Him by His creatures, this has no basis in the religion of Islam. Likewise, the statement: 'O Allāh, I ask You by the binding nodes of honor from Your Throne, the utmost mercy from Your Book, by Your Greatest Name, Your highest majesty, and by Your perfect words.'

Although regarding this third supplication, there are two views among the scholars concerning the permissibility of supplicating with it. Shaykh Abū Al-Ĥasan Al-Qudūrī said in his book known as *Sharḥ al-Karkhī*: Bishr ibn Al-Walid said: I heard Abū Yūsuf say: Abū Ḥanīfah said: 'It is not appropriate for anyone to supplicate to Allāh except by Him. I dislike that one says 'by the binding nodes of honor from Your Throne' or 'by the right of Your creation.' This is also the view of Abū Yūsuf. Abū Yūsuf said: 'The binding node of honor from His Throne' is Allāh, so I do not dislike this. But I dislike that one says: 'by the right of Your prophets and messengers,' 'by the right of the House and the Sacred Monument.' Al-Qudūrī said: 'Asking by His creation is not permissible because the creature has no right upon the Creator, so it is impermissible'—meaning by consensus. This from Abū Ḥanīfah, Abū Yūsuf, and others necessitates prohibition against asking Allāh by other than Him. If it is said: The Lord,

Glorified and Exalted is He, swears by what He wills of His creatures, but we are not allowed to swear upon Him except by Him. Why then is it not said: It is permissible to swear upon Him by His creatures, but not permissible to swear upon a creature except by the Creator, Exalted is He? It is replied: Because His swearing by His creatures is a form of praising Him, extolling Him, and mentioning His signs. Our swearing by that is shirk if we swear by it to urge another, prevent him, confirm a report, or deny it. Whoever says to another: 'I ask you by such-and-such,' is either swearing an oath—and this is not permissible by other than Allāh, Exalted is He, and the expiation in this case is upon the swearer, not the one sworn upon, as the Imams of jurisprudence have stated explicitly. If he is not swearing an oath, it is a form of asking, and there is no expiation in this for either of them. Thus, it becomes clear that one asking Allāh by His creation is either swearing by a creature, which is not permissible, or asking by him, the details of which have preceded. If one says: 'By Allāh, I will do such-and-such,' there is no expiation in it for either of them. If one says: 'I swear upon you by Allāh that you must do...' or 'By Allāh, you must do...' and he [the one sworn upon] does not fulfill his oath, expiation is required from the swearer. One who supplicates using the form of asking is [engaging in] asking by him. As for when one swears an oath upon Allāh, Exalted is He, such as saying: 'I swear upon You, O Lord, that You must do such-and-such,' as Al-Barā' ibn Mālik and others among the Salaf used to do, it is established in the Sahih from the Prophet (peace be upon him) that he said: 'Perhaps a disheveled, dust-covered person with two worn garments, turned away from doors—if he were to swear an oath upon Allāh, He would fulfill it.' And in the Sahih, when Anas ibn An-Nadr̄ said: 'By the One Who sent you with the truth, the tooth of Ar-Rubayyi' will not be broken!' The Prophet (peace be upon him) said: 'O Anas, the Book of Allāh mandates retribution.' Then the people [relatives] pardoned. The Prophet (peace be upon him) said: 'Indeed, among the servants of Allāh is one who, if he were to swear an oath upon Allāh, He would fulfill it.' This is from the category of swearing by Allāh that You [Allāh] must do this thing; it is swearing an oath upon Him, Exalted is He, by Him, and not swearing an oath upon Him by a creature.

Creation should supplicate with the legislated supplications that came in the Book and the Sunnah, for there is no doubt about their virtue and goodness, and that they are the straight path, the path of those upon whom Allāh has bestowed favor—the prophets, the truthful, the martyrs, and the righteous. And excellent are those as companions.

It has preceded that what some common people mention of his (peace be upon him) saying: 'If you have a need, ask Allāh by my status' is a false hadith, not narrated by any scholar, nor is it in any of the books of hadith. Rather, what is legislated is sending prayers upon him in supplication. This is why when the scholars mentioned supplication in *istisqā'* and other [occasions], they mentioned sending prayers upon him; they did not mention, among what is legislated for Muslims in this situation, seeking means by him. Just as no scholar mentioned supplicating to other than Allāh or seeking absolute aid from other than Him in any situation whatsoever, although there is a difference between them [asking by him vs. asking him]. For supplicating to other than Allāh is disbelief. This is why supplicating to any of the dead or absent—neither prophets nor others—is not transmitted from any of the Salaf or Imams of

knowledge. It was only mentioned by some later individuals who are not among the mujtahid Imams of knowledge. This is unlike their statement: 'I ask You by the status of our Prophet' or 'by his right,' for this has been transmitted from some predecessors as having been done, but it was not well-known among them, nor is there a Sunnah from the Prophet (peace be upon him) regarding it. Rather, the Sunnah indicates prohibition of it, as transmitted from Abū Ḥanīfah, Abū Yūsuf, and others. I saw in the Fatāwā of the jurist Abū Muḥammad ibn 'Abd as-Salām that he said: 'It is not permissible to seek means to Allāh through any of His creation except through the Messenger of Allāh (peace be upon him), if the hadith of the blind man is authentic'—its authenticity was not known [to him]—then I saw from Abū Ḥanīfah, Abū Yūsuf, and other scholars that they said: 'Swearing an oath upon Allāh by any of the prophets is not permissible.' I saw in the words of Imam Aḥmad that [it is permissible] regarding the Prophet (peace be upon him), but it might be based on one of the two narrations from him regarding the permissibility of swearing an oath by him. It has preceded that this hadith [of the blind man] only indicates tawassul through his supplication; it is not from the category of swearing an oath by a creature upon Allāh, Exalted is He, nor from the category of asking by the person of the Messenger, as preceded. Those who seek means through his person for the acceptance of supplication have turned away from what they were commanded and what was legislated for them—which is among the most beneficial things for them—to what is not so. For sending prayers upon him is one of the greatest means by which supplication is answered, and Allāh has commanded it. Sending prayers upon him in supplication is what the Book, the Sunnah, and consensus have indicated. Allāh, Exalted is He, said: {Indeed, Allāh confers blessing upon the Prophet, and His angels [ask Him to do so]. O you who have believed, ask [Allāh to confer] blessing upon him and ask [Allāh to grant him] peace} [Al-Aḥzāb: 56].

In the Saḥih from him, he said: 'Whoever sends prayers upon me once, Allāh sends prayers upon him ten times.' From Fadālah ibn 'Ubayd, the companion of the Messenger of Allāh (peace be upon him), who said: 'The Messenger of Allāh (peace be upon him) heard a man supplicating in his prayer without praising Allāh and without sending prayers upon the Prophet (peace be upon him). The Prophet (peace be upon him) said: 'This one has been hasty.' Then he called him and said to him or to another: 'When one of you prays, let him begin by praising his Lord, then send prayers upon the Prophet, then supplicate thereafter for whatever he wishes.' Aḥmad, Abū Dāwūd—and this is his wording—At-Tirmidhī, and An-Nasā'ī narrated it. At-Tirmidhī said: 'A ṣaḥīḥ hadith.' In Saḥih Muslim from 'Abdullāh ibn 'Amr ibn Al-'Ās that he heard the Prophet (peace be upon him) say: 'When you hear the mu'adhdhin, say what he says; then send prayers upon me, for indeed, whoever sends prayers upon me once, Allāh sends prayers upon him ten times. Then ask Allāh for Al-Wasilah for me, for it is a rank in Paradise befitting only one servant from the servants of Allāh, and I hope that I will be that servant. So whoever asks Allāh for Al-Wasilah for me, intercession will be permissible for him on the Day of Resurrection.' In Sunan Abī Dāwūd and An-Nasā'ī from him: 'That a man said: 'O Messenger of Allāh, the mu'adhdhins surpass us [in virtue]. The Messenger of Allāh (peace be upon him) said: 'Say as they say, and when you finish, ask, you will be given.' In the Musnad from Jābir ibn 'Abdillāh who said: 'Whoever says when the caller calls: 'O Allāh, Lord of this perfect call and beneficial prayer, send prayers upon Muḥammad and be

pleased with him with a pleasure after which there is no displeasure,' Allāh answers his supplication.' From Anas ibn Mālik who said: The Messenger of Allāh (peace be upon him) said: 'Supplication is not rejected between the adhān and the iqāmah.' Aḥmad, Abū Dāwūd, At-Tirmidhī, and An-Nasā'ī narrated it. At-Tirmidhī said: 'A ḥasan hadith.'

From Sahl ibn Sa'd who said: The Messenger of Allāh (peace be upon him) said: 'Two times when the gates of heaven are opened, and a supplicant's call is rarely rejected: at the time of the call [to prayer] and [at the time of] the battle line in the path of Allāh.' Abū Dāwūd narrated it. In the Musnad, At-Tirmidhī, and others from Aṭ-Ṭufayl ibn Ubayy ibn Ka'b from his father who said: 'When a quarter of the night had passed, the Messenger of Allāh (peace be upon him) would stand and say: 'O people, remember Allāh! The Rajifah (first blast of the Horn) has come, followed by the Radifah (second blast). Death has come with what it contains.' Ubayy said: 'I said: 'O Messenger of Allāh, I send prayers upon you often, so how much of my prayer should I devote to you?' He said: 'As you wish.' I said: 'A quarter?' He said: 'As you wish, and if you increase, it is better for you.' I said: 'Half?' He said: 'As you wish, and if you increase, it is better for you.' I said: 'Two-thirds?' He said: 'As you wish, and if you increase, it is better for you.' I said: 'Shall I devote all my prayer to you?' He said: 'Then Allāh will suffice you concerning what worries you of your worldly and otherworldly affairs.' In another wording: 'Then your worries will be taken care of and your sin forgiven.' The asker's statement: 'Shall I devote to you from my prayer?' means: from my supplication; for ṣalāh in the language is supplication. He, Exalted is He, said: {...and invoke blessings upon them. Indeed, your invocations are reassurance for them} [At-Tawbah: 103]. The Prophet (peace be upon him) said: 'O Allāh, send prayers upon the family of Abū Awfā.' A woman said: 'Send prayers upon me, O Messenger of Allāh, and upon my husband.' He said: 'May Allāh send prayers upon you and upon your husband.' So the asker's intention would be: O Messenger of Allāh, I have a supplication I make, by which I seek good and repel evil, so how much of the supplication should I devote to you? He said: 'As you wish.' When he reached the statement: 'Shall I devote all my prayer to you?' He said: 'Then your worries will be taken care of and your sin forgiven.' In the other narration: 'Then Allāh will suffice you concerning what worries you of your worldly and otherworldly affairs.' This is the utmost of what a person supplicates for of bringing good and repelling harm; for supplication involves achieving the desired and repelling the feared, as has been elaborated elsewhere.

The scholars of Islam and Imams of the religion have mentioned the legislated supplications and turned away from the innovated supplications, so this should be followed. The levels in this subject are three:

First: That one supplicates to other than Allāh, who is dead or absent, whether among the prophets, the righteous, or others, saying: 'O my master so-and-so, aid me,' or 'I seek your protection,' or 'I seek your aid,' or 'Grant me victory over my enemy,' and the like. This is shirk with Allāh. The one seeking aid from creatures, Satan may fulfill his need or part of it, and may appear to him in the form of the one whose aid he sought, making him think it is a miracle for the one whose aid was sought, whereas it is only a devil who entered him and misguided him when he associated partners with Allāh. Just as Satan speaks in idols, in the possessed, and elsewhere. Such things occur frequently in our time and others. I know of things regarding what would take long to describe, concerning people

who sought aid from me or others, mentioning that a person came in my form or the form of another and fulfilled their needs. They thought that was from the blessing of seeking aid from me or another, whereas it was only a devil who misguided and misled them. This is the origin of idol worship and taking partners with Allāh, Exalted is He, in the earliest times of past generations, as has been established. This person has committed shirk with Allāh; we seek refuge in Allāh from that. Greater than that is to say: 'Forgive me and accept my repentance,' as done by a group of ignorant polytheists. Greater than that is to prostrate to his grave and pray towards it, viewing prayer [towards it] as better than facing the Qiblah, until some of them say: 'This is the Qiblah of the elite, and the Ka'bah is the Qiblah of the common folk.' Greater than that is to view traveling to it as a type of Hajj, until they say that traveling to it multiple times equals one Hajj. Their extremists say: 'Visiting it once is better than Hajj to the House multiple times,' and the like. This is shirk through them, even though many people fall into parts of it.

Second: That one says to the deceased or absent among the prophets and righteous: 'Supplicate to Allāh for me,' or 'Call upon your Lord for us,' or 'Ask Allāh for us,' as the Christians say to Maryam and others. Regarding this also, no scholar doubts that it is impermissible and among the innovations that none of the Salaf of the Ummah did. Although greeting the inhabitants of the graves is permissible, and addressing them is permissible, as the Prophet (peace be upon him) used to teach his companions when they visited graves that one of them should say: 'Peace be upon you, O inhabitants of the dwellings, believers and Muslims. We shall, Allāh willing, join you. May Allāh forgive us and you. We ask Allāh for well-being for us and for you. O Allāh, do not deprive us of their reward, do not put us to trial after them, and forgive us and them.' Abū 'Umar ibn 'Abd al-Barr narrated from the Prophet (peace be upon him) that he said: 'There is no man who passes by the grave of a man he knew in the world and greets him, except that Allāh returns his soul to him so that he may return the greeting.' In Sunan Abī Dāwūd from the Prophet (peace be upon him), he said: 'There is no Muslim who greets me except that Allāh returns my soul to me so that I may return the greeting to him.' However, it is not legislated to ask anything from the dead, neither supplication nor anything else. In the *Muwat'ā'* of Mālik, Ibn 'Umar used to say: 'Peace be upon you, O Messenger of Allāh. Peace be upon you, O Abā Bakr. Peace be upon you, O my father.' Then he would leave. From 'Abdullāh ibn Dinār who said: 'I saw 'Abdullāh ibn 'Umar stand at the grave of the Prophet (peace be upon him), send prayers upon the Prophet (peace be upon him), and supplicate for Abū Bakr and 'Umar.' Likewise, Anas ibn Mālik and others, it is transmitted from them that they used to greet the Prophet (peace be upon him). When they wanted to supplicate, they would face the Qiblah, supplicating to Allāh, Exalted is He; they would not supplicate facing the chamber. Although some groups among the jurists, Sufis, and common folk, who are not considered [authoritative], have fallen into some of that, no followed Imam held that view in his statement, nor anyone who has widespread acceptance in the Ummah.

The madhhab of the four Imams—Mālik, Abū Ḥanīfah, Ash-Shāfi'i, and Aḥmad—and other Imams of Islam is that when a man greets the Prophet (peace be upon him) and wants to supplicate for himself, he faces the Qiblah. They differed regarding the time of greeting him. The three—Mālik, Ash-Shāfi'i,

and Aḥmad—said: He faces the chamber and greets him from the direction of his face. Abū Ḥanīfah said: He does not face the chamber at the time of greeting, just as he does not face it at the time of supplication, by their agreement. Then, within his madhhab, there are two views: it is said he turns his back to the chamber, and it is said he places it to his left. This is their dispute regarding the time of greeting. As for the time of supplication, they did not dispute that one only faces the Qiblah, not the chamber. The story mentioned about Mālik, that he told Al-Manṣūr when he asked him about facing the chamber, that he [Mālik] commanded him to do so and said: ‘He is your means and the means of your father Ādam,’ is a lie attributed to Mālik, having no known chain. It contradicts what is established and transmitted from him with trustworthy chains in the books of his companions, as mentioned by Ismā‘īl ibn Ishāq Al-Qāḍī and others. For example, they mentioned from him that he was asked about people who prolong the standing facing the chamber, supplicating for themselves. Mālik disapproved of that and mentioned it was among the innovations not done by the Companions and the Ṭābi‘īn who followed them in excellence. He said: ‘Nothing will rectify the later part of this Ummah except what rectified its first part.’ There is no doubt that the matter is as Mālik said, for the mutawātir narrations from the Companions and Ṭābi‘īn show that this was not part of their practice or custom. If facing the chamber during supplication were legislated, they would have known it better and preceded those after them to it. The supplicant supplicates to Allāh alone. Facing the chamber has been forbidden when supplicating to Allāh, Exalted is He, just as facing the chamber is forbidden when praying to Allāh, Exalted is He, as established in Sahih Muslim and elsewhere from Abū Marthad Al-Ghanawī that the Prophet (peace be upon him) said: ‘Do not sit on graves, nor pray towards them.’ So it is not permissible to pray towards any grave, neither the graves of prophets nor others, due to this authentic hadith.

There is no disagreement among Muslims that it is not legislated to intend to pray towards the grave; rather, this is among the reprehensible innovations. Likewise, intending [to go to] any grave, especially the graves of prophets and righteous people, when supplicating. If it is not permissible to intend to face it when supplicating to Allāh, Exalted is He, then supplicating to the deceased himself is even more fittingly impermissible, just as it is not permissible to pray facing it, so praying to it is impermissible a fortiori. Thus, it is known that it is not permissible to ask the deceased for anything: he is not asked to supplicate to Allāh for him [the asker], nor anything else. It is not permissible to complain to him about any calamity of the world or religion. Even if it were permissible to complain to him about that during his life, doing so during his life does not lead to shirk, whereas this [doing so after death] leads to shirk. Because during his life, he is obligated to answer the request of one who asks him, due to the reward in it for him. After death, he is not obligated; rather, what he does of remembrance of Allāh, Exalted is He, supplication, and the like—just as Mūsā prays in his grave, and just as the prophets prayed behind the Prophet (peace be upon him) on the night of Mi‘rāj in Bayt al-Maqdis, and the glorification of the people of Paradise and the angels—they enjoy that, and they do it according to what Allāh facilitates and decrees for them. It is not from the category of obligation by which servants are tested. In that case, the asker asking the deceased does not affect that in any way; rather, what Allāh made him do, he does, even if the

servant does not ask him. Just as the angels do what they are commanded, and they only obey the command of their Lord, not the command of a creature. As He, Glorified and Exalted is He, said: {And they say, 'The Most Merciful has taken a son.' Exalted is He! Rather, they are [but] honored servants. They cannot precede Him in speech, and they act upon His command} [Al-Anbiyā': 26-27]. They only act by His command, Glorified and Exalted is He. The permissibility of something during his life does not necessitate its permissibility after his death. For prayer in his house was legislated, and it was permissible for it to be made a mosque. When he was buried in it, it became forbidden to take it as a mosque, as in the two Sahihs from him (peace be upon him) that he said: 'Allāh cursed the Jews and Christians; they took the graves of their prophets as places of worship,' warning against what they did. 'Were it not for that, his grave would have been made prominent, but he disliked that it be taken as a place of worship.' In Sahih Muslim and elsewhere from him (peace be upon him), he said: 'Indeed, those before you used to take graves as places of worship. Lo! Do not take graves as places of worship, for I forbid you from that.' During his life (peace be upon him), one prayed behind him, and that was among the best of deeds. After his death, it is not permissible for a man to pray behind his grave. Likewise, during his life, he is asked to command, give fatwa, and judge, but it is not permissible to ask that from him after his death. There are many similar examples. Mālik and others disliked for a man to say: 'I visited the grave of the Messenger of Allāh (peace be upon him)' because this wording was not transmitted [authentically]. The hadiths narrated about visiting his grave are all weak, indeed lies. This wording has become shared in the common usage of later generations, intended to mean the innovated visit which is in the meaning of shirk, like one who visits the grave to ask him [the deceased] or ask Allāh by him or ask Allāh at [the grave].

The legislated visit is to visit him for Allāh, Exalted is He: to supplicate for him and greet him, just as one prays the funeral prayer over him. This second type is what is legislated. However, many people only intend the first meaning by 'visit.' So Mālik disliked saying: 'I visited his grave' because of the ambiguity it contains of the corrupt meaning intended by the people of innovation and shirk.

Third: That one says: 'I ask You by so-and-so,' or 'by the status of so-and-so with You,' and the like, which was previously mentioned from Abū Ḥanīfah, Abū Yūsuf, and others as being forbidden. It also preceded that this was not well-known among the Companions; rather, they turned away from it to tawassul through the supplication of Al-'Abbās and others. The shared meaning in the term 'tawassul' between what the Companions used to do and what they did not do has become clear. For the term tawassul and tawajjuh (turning towards) in the common usage and language of the Companions is tawassul and tawajjuh through his supplication and intercession. This is why it is permissible to seek means and turn through the supplication of every believer. Although some people among the followed Shaykhs use as proof what they narrate from the Prophet (peace be upon him) that he said: 'If matters become difficult for you, then upon you are the people of the graves,' or 'seek help from the people of the graves.' This hadith is a lie, fabricated against the Prophet (peace be upon him), by the consensus of those knowledgeable about his hadith. No scholar narrated it as such, nor is it found in any of the reliable books of hadith.

He, Exalted is He, said: {And rely upon the Ever-Living who does not die, and

exalt [Allāh] with His praise. And sufficient is He to be, concerning the sins of His servants, Acquainted} [Al-Furqān: 58]. This is something known by necessity from the religion of Islam to be unlegislated. The Prophet (peace be upon him) forbade what is closer [to permissibility] than that—taking graves as places of worship and the like—and cursed its perpetrators, warning against resembling them, for that is the origin of idol worship. As He, Exalted is He, said: {And said, ‘Never leave your gods and never leave Wadd or Suwā’ or Yaghūth and Ya’ūq and Nasr.’} [Nūh: 23]. These were righteous people among the people of Nūh. When they died, they devoted themselves to their graves, then made images of them, then took idols based on their images, as mentioned previously from Ibn ‘Abbās and other scholars of the Salaf. Whoever understands the meaning of His statement: {It is You we worship and You we ask for help} [Al-Fātiḥah: 5] knows that none provides absolute help for worship except Allāh alone, and that help is sought from a creature in what he is capable of. Likewise, aid is sought only from Allāh, and reliance is only upon Him. {And victory is not except from Allāh} [Al-Anfāl: 10]. Absolute victory—which is the creation of what overcomes the enemy—none has power over it except Allāh. This amount is sufficient for one whom Allāh guides. And Allāh knows best.

This shirk which the Prophet (peace be upon him) forbade is likewise [forbidden] in the laws of other prophets. In the Torah, Mūsā (peace be upon him) forbade the Children of Israel from invoking the dead and other forms of shirk, mentioning that this is among the reasons for Allāh’s punishment for whoever does it. This is because the religion of the prophets (peace be upon them) is one, even if their laws varied, as in the Saḥih from Abū Hurayrah from the Prophet (peace be upon him) that he said: ‘We, the assembly of prophets, our religion is one.’

He, Exalted is He, said: {He has ordained for you of religion what He enjoined upon Nūh and what We have revealed to you, [O Muḥammad], and what We enjoined upon Ibrāhīm and Mūsā and ‘Isā—to establish the religion and not be divided therein. Difficult for those who associate others with Allāh is that to which you invite them} [Ash-Shūrā: 13]. And He, Exalted is He, said: {O messengers, eat from the good foods and work righteousness. Indeed, I, of what you do, am Knowing. And indeed this, your religion, is one religion, and I am your Lord, so fear Me. But they divided their affair among themselves into scriptures [or sects]—each party, in what it has, rejoicing} [Al-Mu’minūn: 51-53]. And He, Exalted is He, said: {So direct your face toward the religion, inclining to truth. [Adhere to] the fiṭrah of Allāh upon which He has created [all] people. No change should there be in the creation of Allāh. That is the correct religion, but most of the people do not know. [Be] turning back to Him [only], and fear Him and establish prayer, and do not be of those who associate others with Allāh, [Or] of those who have divided their religion and become sects, every faction rejoicing in what it has} [Ar-Rūm: 30-32]. This is the religion of Islam, besides which Allāh accepts no religion from the first and the last, as has been elaborated elsewhere.

الفصل

Section

When what Allāh and His Messenger commanded and what Allāh and His Messenger forbade has become clear—regarding the right of the noblest of creation, the most honored by Allāh, Mighty and Majestic, the master of the children of Ādam, the seal of the messengers and prophets, the best of the first and the last, the highest of intercessors in rank, and the greatest of them in status with Allāh, Blessed and Exalted is He—it becomes clear that those below him among the prophets and the righteous are even more deserving that partners not be associated with them, nor their graves taken as idols to be worshipped, nor invoked besides Allāh, neither during their lives nor after their deaths.

It is not permissible for anyone to seek aid from any of the absent or deceased Shaykhs, such as saying: ‘O my master so-and-so, aid me, grant me victory, defend me,’ or ‘I am under your protection,’ and the like. Rather, all of this is from the shirk that Allāh and His Messenger forbade, and its prohibition is known by necessity from the religion of Islam. These people seeking aid from the absent and the dead, at their graves and elsewhere—since they are of the same type as idol worshippers—Satan misguides and leads them astray just as he misguides idol worshippers and leads them astray. The devils take the form of the one whose aid is sought and address them with things by way of unveiling, just as devils address soothsayers. Some of that is true, but inevitably there must be falsehood in it; indeed, falsehood is more predominant in it than truth.

The devils may fulfill some of their needs and repel some things they dislike, so one of them thinks the Shaykh came from the unseen and did that, or thinks Allāh, Exalted is He, formed an angel in his image who did that. One of them says: ‘This is the secret of the Shaykh and his state,’ whereas it is only Satan who appeared in his form to misguide the one committing shirk through him and seeking aid from him. Just as devils enter idols, speak to their worshippers, and fulfill some of their needs, as occurred with the idols of the Arab polytheists, and it exists today among the polytheists of the Turks, India, and others. I know of many incidents of this type concerning people who sought aid from me or others while we were absent from them. They saw me or the other one whose aid they sought coming through the air and defending them. When they told me about it, I explained to them that it was only a devil who took my form and the form of other Shaykhs whose aid they sought, so they would think these were miracles for the Shaykh, thereby strengthening their resolve in seeking aid from absent and dead Shaykhs. This is one of the greatest reasons why the polytheists and idol worshippers committed shirk.

Likewise, those among the Christians who seek aid from their elders, whom they call ‘alāmis,’ also see someone coming in the form of that Christian elder whose aid they sought, fulfilling some of their needs. Those who seek aid from the dead among the prophets, the righteous, the Shaykhs, and the family of the Prophet—the utmost for one of them is that some of these things happen to

him, or some of these things are related to them, and he thinks it is a miracle and a breach of the natural order due to this action. Among these are those who come to the grave of the Shaykh through whom he commits shirk and seeks aid, and food, money, weapons, or other things he seeks descend upon him from the air. He thinks this is a miracle for his Shaykh, whereas all of that is only from the devils. This is one of the greatest reasons why idols were worshipped. Al-Khalil [Ibrāhīm] said: {and keep me and my sons away from worshipping idols. My Lord, indeed they have led astray many among the people} [Ibrāhīm: 35-36], just as Nūḥ said. It is known that a stone does not lead many people astray except due to a cause that necessitated their misguidance. None of the idol worshippers believed they [the idols] created the heavens and the earth; rather, they only took them as intercessors and intermediaries for [various] reasons: some of them made images based on the forms of prophets and righteous people; some made them as statues and talismans for the stars, sun, and moon; some made them for the sake of the jinn; and some made them for the sake of the angels. So the object of worship in their intention was only the angels, prophets, righteous people, or the sun or moon. But in reality, they worship the devils: they are the ones who intend for humans to worship them and manifest things to them that call them to that. As He, Exalted is He, said: {And [mention] the Day He will gather them all together; then He will say to the angels, 'Did these [people] used to worship you?' They will say, 'Exalted are You! You are our benefactor excluding them. Rather, they used to worship the jinn; most of them were believers in them.'} [Saba': 40-41].

If the worshipper is someone who does not deem worshipping devils permissible, they [the devils] make him imagine he is only invoking prophets, righteous people, angels, or others about whom the worshipper thinks well. But if he is someone who does not forbid worshipping jinn, they inform him they are jinn. The devil appearing in human form may ask him to prostrate to him, commit immorality with him, eat dead meat, drink alcohol, or offer dead meat to them. Most of them do not know that; rather, they think those addressing them are either angels or men from the jinn whom they call 'men of the unseen', thinking the men of the unseen are saints of Allāh, hidden from people's sight. Those are jinn who have taken human forms or are seen in non-human forms. He, Exalted is He, said: {And there were men from mankind who sought refuge in men from the jinn, so they [the jinn] increased them in burden} [Al-Jinn: 6]. When one of the humans stopped in a valley and feared its inhabitants, he would say: 'I seek refuge in the great one of this valley from its fools.' Humans used to seek refuge in the jinn, and that became a cause for the jinn's tyranny, and they said: 'Humans seek refuge in us.'

Likewise, foreign ruqyahs and incantations: they contain names of men from the jinn who are invoked, whose aid is sought, and upon whom oaths are sworn by those they [the jinn] revere. The devils obey them due to that in some matters. This is a type of magic and shirk. He, Exalted is He, said: {And they followed [instead] what the devils recited during the reign of Sulaymān. It was not Sulaymān who disbelieved, but the devils disbelieved, teaching people magic and what was revealed to the two angels at Babylon, Hārūt and Mārūt. But the two angels do not teach anyone unless they say, 'We are a trial, so do not disbelieve [by practicing magic].'} And [yet] they learn from them that by which they cause separation between a man and his wife. But they do not harm anyone

thereby except by permission of Allāh. And they learn what harms them and does not benefit them. And they certainly knew that whoever purchased it [magic] would not have in the Hereafter any share. And wretched is that for which they sold themselves, if they only knew} [Al-Baqarah: 102].

Many of these [people involved with devils] fly in the air, the devils having carried them, taking them to Makkah and elsewhere. Despite that, he may be a heretic who denies prayer and other obligations imposed by Allāh and His Messenger, and permits the prohibitions forbidden by Allāh and His Messenger. Those devils only associate with him due to the disbelief, defiance, and disobedience in him. If he believes in Allāh and His Messenger, repents, and commits to obeying Allāh and His Messenger, those devils leave him, and those satanic states of receiving information and exerting influence disappear. I know many such individuals in Shām, Egypt, the Ḥijāz, and Yemen. As for the Jazīrah [Arabian Peninsula], Iraq, Khurāsān, and Rūm [Byzantium/Anatolia], this type is more prevalent there than in Shām and elsewhere. The lands of the disbelievers among the polytheists and People of the Book are even greater [in this]. Indeed, these satanic states, whose causes are disbelief, immorality, and disobedience, only appear according to the prevalence of their causes. Thus, wherever faith, Tawḥīd, the light of the Criterion, and the effects of prophethood and messengership are strong and manifest, these satanic states weaken. And wherever disbelief, immorality, and disobedience appear, these satanic states strengthen.

And the single individual in whom both this [faith] and that [disbelief/sin] combine—the one who has within him substance drawing him towards faith and substance drawing him towards hypocrisy—will experience [elements] of both this state [godly] and that state [satanic].

And the polytheists who have not entered Islam—such as the Bakhshīyyah, the Ṭūniyyah, the Buddā, and the like among the scholars and shaykhs of the polytheists, who cater to the disbelievers among the Turks, the neighboring Indians, and others—the satanic states are more prevalent among them. One of them ascends into the air, reports to them matters of the unseen, the hand-drum that is played for them remains moving through the air and strikes the head of one of them if he deviates from their path, while they see no one striking it; the vessel from which they drink circulates among them, yet they see no one carrying it; and one of them might be in a place, and whoever among them stops by him, he hosts them with food sufficient for them, bringing them various kinds. And that [food] is from the devils; they bring it to him from a city near him or from elsewhere, stealing it and bringing it forth.

These matters are common among those who are polytheists or deficient in faith among the Turks and others. And among the Tatars, there are many types of this.

As for those who enter Islam, if they do not realize Tawḥīd and following the Messenger, but rather invoke absent Shaykhs and seek their aid, they have a share of satanic states according to the extent of what is in them that pleases Satan. Among these are people who possess worship and religiosity along with a type of ignorance. One of them is carried and made to stand at ‘Arafāt with the pilgrims without entering iḥrām when passing the designated point, does not spend the night at Muzdalifah, and does not perform the Ṭawāf al-Ifādāh.

He thinks he has achieved through that a righteous deed and a great miracle from the miracles of the saints, not knowing this is from Satan playing with him. For such a Hajj is not legislated and not permissible, by the consensus of the Muslim scholars. Whoever thinks this is worship and a miracle for the saints of Allāh is astray, ignorant. This is why none of the prophets or Companions had such things done to them, for they are too great in status for that. This incident happened to someone who, along with a group with him, was carried from Alexandria to ‘Arafah. He saw angels descending and writing the names of the pilgrims. He said: ‘Have you written me?’ They said: ‘You did not perform Hajj as the people performed Hajj. You did not exert effort, did not enter iĥrām, and did not attain from the Hajj for which people are rewarded what the pilgrims attained.’ One of the Shaykhs was asked by some of these people to perform Hajj with them in the air. He told them: ‘This Hajj does not fulfill the obligation for you, because you did not perform Hajj as Allāh and His Messenger commanded.’

The religion of Islam is built upon two foundations: That Allāh alone is worshipped, nothing associated with Him, and that He is worshipped by what He legislated on the tongue of His Prophet. These two are the reality of our statement: ‘I bear witness that there is no god but Allāh, and I bear witness that Muĥammad is His servant and His Messenger.’ The Ilāh is the One Whom hearts deify through worship, seeking aid, love, magnification, fear, hope, reverence, and honor. Allāh, Mighty and Majestic, has a right in which no other shares. So none is worshipped except Allāh, none is invoked except Allāh, none is feared except Allāh, and none is obeyed [absolutely] except Allāh. The Messenger is the conveyor from Allāh, Exalted is He, of His command, prohibition, permissions, and forbiddances. The lawful is what He made lawful, the forbidden is what He forbade, and the religion is what He legislated. The Messenger is an intermediary between Allāh and His creation in conveying His command, prohibition, promise, threat, permissions, forbiddances, and all else He conveyed of His speech. As for answering supplications, relieving calamities, guidance, and granting sufficiency, Allāh, Exalted is He, is the One Who hears their speech, sees their place, and knows their secret and private counsel. He, Glorified is He, is capable of sending down blessings, removing harm, and distributing [sustenance] without needing anyone to inform Him of the conditions of His servants or assist Him in fulfilling their needs. The means by which that occurs, He created them and facilitated them. He is the Causer of causes. He is the One, the Eternal Refuge, Who neither begets nor is born, nor is there to Him any equivalent. {Whoever is in the heavens and earth asks Him; every day He is bringing about a matter} [Ar-Raĥmān: 29]. The inhabitants of the heavens ask Him, and the inhabitants of the earth ask Him. He, Glorified is He, is not distracted by hearing the speech of this one from hearing the speech of that one, nor does the difference in their voices and languages confuse Him. Rather, He hears the clamor of voices in different languages regarding various needs. The insistence of the insistent does not weary Him; rather, He loves insistence in supplication. When the Companions asked the Prophet about rulings, the Messenger of Allāh was commanded to answer them, as He, Exalted is He, said: {They ask you about the new moons. Say, ‘They are measurements of time for the people and for Hajj...’} [Al-Baqarah: 189]. {And they ask you what they should spend. Say, ‘The excess [beyond needs]...’} [Al-Baqarah: 219]. {They ask you about the sacred month—about fighting therein. Say, ‘Fighting therein is

great [sin]...'} [Al-Baqarah: 217], and other questions of theirs. When they asked him about Him, Glorified and Exalted is He, He said: {And when My servants ask you concerning Me—indeed I am near. I respond to the invocation of the supplicant when he calls upon Me} [Al-Baqarah: 186]. He, Glorified is He, did not say 'So say...'; rather, He, Exalted is He, said: {indeed I am near. I respond to the invocation of the supplicant}. He is near to His servants, as the Prophet said in the hadith when they were raising their voices in remembrance and supplication, he said: 'O people, be gentle with yourselves, for you are not calling upon one deaf or absent. You are only calling upon One Who is Hearing, Near. Indeed, the One you call upon is closer to one of you than the neck of his riding camel.' The Prophet said: 'When one of you stands for his prayer, let him not spit in front of his face, for Allāh is in front of his face, nor to his right, for to his right is an angel, but rather to his left or under his foot.' This hadith is in the Sahih through more than one route. He, Glorified is He, is above His heavens, upon His Throne, distinct from His creation. Nothing of His essence is in His creatures, nor is anything of His creatures in His essence. He, Glorified is He, is free of need from the Throne and all other creatures. He does not need anything from His creatures; rather, He carries the Throne and the bearers of the Throne by His power. He, Exalted is He, made the universe in layers and did not make the higher dependent on the lower. The sky does not need the air, and the air does not need the earth. The Most High, the Exalted, Lord of the heavens and the earth and what is between them, Who described Himself with His statement, Exalted is He: {They have not appraised Allāh with true appraisal, while the earth entirely will be [within] His grip on the Day of Resurrection, and the heavens will be folded by His right hand. Exalted is He and high above what they associate with Him} [Az-Zumar: 67], is too majestic, too great, too self-sufficient, and too high to need anything for support or otherwise. Rather, He is the One, the Eternal Refuge, Who neither begets nor is born, nor is there to Him any equivalent. Everything besides Him is in need of Him, while He is free of need from everything besides Him. These matters are elaborated upon elsewhere, wherein Tawhīd, with which Allāh sent His Messenger, has been explained in word and deed. Verbal Tawhīd is like Sūrah Al-Ikhlāṣ: {Say, 'He is Allāh, [who is] One...'} . Practical Tawhīd is [like Sūrah] {Say, 'O disbelievers...'} . This is why the Prophet used to recite these two Sūrah s in the two rak'ahs of Fajr, the two rak'ahs of Ṭawāf, and elsewhere. He also used to recite in the two rak'ahs of Fajr and the two rak'ahs of Ṭawāf: {Say, [O believers], 'We have believed in Allāh and what has been revealed to us...'} [Al-Baqarah: 136]. And in the second rak'ah, His statement, Exalted is He: {Say, 'O People of the Scripture, come to a word that is equitable between us and you—that we will not worship except Allāh and not associate anything with Him and not take one another as lords instead of Allāh.' But if they turn away, then say, 'Bear witness that we are Muslims [submitting to Him].'} [Āl 'Imrān: 64]. These two verses contain the religion of Islam and contain verbal and practical faith. His statement, Exalted is He: {We have believed in Allāh and what has been revealed to us and what was revealed to Ibrāhīm and Ismā'īl and Ishāq and Ya'qūb and the Descendants...} to its end, includes verbal faith and Islam. His statement: {Say, 'O People of the Scripture, come to a word that is equitable between us and you...'}—the verse to its end—includes Islam and practical faith. The greatest blessing Allāh bestowed upon His servants is Islam and faith, and they are [contained] in these two verses. And Allāh, Glorified and Exalted is He, knows best.

This is the end of the question and answer which I wished to include here in its wording, due to the important objectives and beneficial principles it contains regarding this subject, along with its conciseness. For Tawhîd is the secret of the Qur'ân and the core of faith, and varying the expression with different types of indications is among the most important and beneficial matters for the servants in the interests of this life and the next. And Allâh knows best.

الفصل

Section

Question

Shaykh al-Islām (may Allāh have mercy on him) was asked regarding the statement of a person:

'I ask You by the right of the questioners upon You' and what is similar in meaning?

The Answer

As for the statement of the one who says, 'I ask You by the right of the questioners upon You': indeed, it has been related in a ḥadīth from the Prophet (peace be upon him), narrated by Ibn Mājah; however, its chain of narration does not suffice as proof.

And if this were authentic from the Prophet (peace be upon him), its meaning would be: that the right of the questioners upon Allāh is that He answers them, and the right of the worshippers for Him is that He rewards them. And He obligated that upon Himself. Just as He said: {And when My servants ask you concerning Me, indeed I am near. I respond to the invocation of the supplicant when he calls upon Me} [Al-Baqarah: 186].

So this is asking Allāh by what He has obligated upon Himself, like the statement of those who say: {Our Lord, and grant us what You promised us through Your messengers} [Āl 'Imrān: 194]. And like the supplication of the three men who took refuge in the cave, when they asked Him by virtue of their righteous deeds, which He promised them He would reward them for.

الفصل

Section

And when the Shaykh was in the Audience Hall, three monks from Upper Egypt entered upon him. So he debated them and established the proof against them that they were disbelievers and not upon that [path] which Ibrāhīm and the Messiah were upon. They said to him: 'We do the same as you do: You invoke Sayyidah Nafisah, and we invoke Sayyidah Maryam. And we and you have agreed that the Messiah and Maryam are better than Al-Ḥusayn and Nafisah. And you seek aid from the righteous who were before you, and we [do] likewise.'

So he said to them: 'And whoever does that, there is in him a resemblance to you, and this is not the religion of Ibrāhīm which he was upon. For indeed, the religion which Ibrāhīm was upon is that we worship none but Allāh alone. He has no partner, nor rival, nor consort, nor child, and that we do not associate with Him any angel, nor sun, nor moon, nor star, nor do we associate with Him any prophet from the prophets, nor any righteous person. {There is no one in the heavens and earth but that he comes to the Most Merciful as a servant} [Maryam: 93]. And [it is] that the matters which none other than Allāh has power over are not to be sought from other than Him, such as sending down rain, causing vegetation to grow, relieving distresses, guidance from misguidance, and forgiveness of sins; for indeed, no one from all of creation has power over that, and none has power over it except Allāh. And the Prophets, we believe in them, and we honor them, and we venerate them, and we follow them, and we affirm their truth in all that they came with, and we obey them. As Nūḥ, Ṣāliḥ, Hūd, and Shu'ayb said: {'Worship Allāh, fear Him, and obey me'} [Nūḥ: 3]. So they designated worship and piety for Allāh alone, and obedience for themselves; for indeed, their obedience is part of the obedience of Allāh. So if someone disbelieved in one prophet from the prophets and believed in all [the others], his faith would not benefit him until he believes in that prophet. And likewise, if he believed in all the Books and disbelieved in one book, he would be a disbeliever until he believes in that book. And likewise [regarding belief in] the angels and the Last Day.'

So when they heard that from him, they said: 'The religion which you mentioned is better than the religion which we and these [others] are upon.' Then they departed from his presence.

الفصل

Section

Question

He (may Allāh have mercy on him) was asked:

About someone who constantly kisses the ground—does he commit a sin? And about someone who does that due to [needing to] acquire sustenance and is likewise coerced?

Answer

He Replied:

As for kissing the ground, lowering the head, and similar actions involving prostration-like postures, which are done before some shaykhs and some kings: it is not permissible. Indeed, even bowing like the rukū' is also not permissible, as some said to the Prophet: 'When one of us meets his brother, should he bow to him?' He said: 'No.' And when Mu'ādh returned from Ash-Shām, he prostrated to the Prophet. He asked: 'What is this, O Mu'ādh?' He replied: 'O Messenger of Allāh, I saw them in Ash-Shām prostrating to their bishops and they attribute that to their prophets.' He said: 'They lied about them. If I were to command anyone to prostrate to anyone, I would have commanded the wife to prostrate to her husband because of his right over her. O Mu'ādh, indeed prostration is not appropriate except for Allāh.'

As for doing that as an act of religion and seeking nearness, then this is among the greatest evils. Whoever believes such an act to be a means of nearness and an act of religion is misguided and an inventor. Rather, it should be explained to him that this is not part of the religion nor a means of nearness. If he persists in it, he is asked to repent; if he repents [it is accepted], otherwise, he is killed.

However, if a man is coerced into doing so, such that if he did not do it, it would lead to him being beaten, imprisoned, his wealth being taken, or his sustenance—which he is entitled to from the public treasury—being cut off, or similar forms of harm, then it is permissible according to the majority of scholars. For coercion, according to the majority of them, permits the forbidden act, like drinking wine and similar things. This is the well-known view attributed to Aḥmad and others. However, along with that, he must detest it in his heart and strive to refrain from it as much as possible. And whoever Allāh knows to be sincere, Allāh Almighty will aid him, and he may be spared from being commanded to do it due to the blessing of his sincerity.

A group holds the view that [coercion] only permits forbidden statements, not actions. This is narrated from Ibn 'Abbās and others like him. They said: 'Indeed, precautionary dissimulation is only with the tongue.' This is the other narration from Aḥmad. But doing so for the sake of superfluous leadership or wealth is not

[permissible]. And if one is coerced into such an act but intends in his heart that this submission is for Allāh Almighty, it is considered good. This is similar to someone being coerced to utter a statement of disbelief while intending a permissible meaning. And Allāh knows best..

الفصل

Section

Question

And the Imām, the scholar, the practitioner, the devout, and the luminous sage; Abū Al-'Abbās Aḥmad ibn Taymiyyah (may Allāh Almighty have mercy on him) was asked:

Regarding the rising and standing that people customarily practice out of honor upon the arrival of a specific, respected individual: Is it permissible or not? And if it is predominant in the thought of the one refraining from doing so that the arriving person will feel embarrassed or inwardly offended, and perhaps that might lead to aversion, enmity, and resentment? Also, regarding encounters in gatherings and elsewhere, and the lowering of the necks towards the ground and bowing slightly—is that permissible or forbidden? If a man does that out of habit and nature, without any specific intention in it for him, is it forbidden for him? Or is that [receiving honor] not permissible concerning nobles and scholars? And regarding one who is seen to be constantly content with that, does he bear sin for it or not? And if one says, 'I prostrated to Allāh,' is that valid or not?

Answer

He answered:

All praise is due to Allāh, Lord of the Worlds.

It was not the custom of the Salaf during the era of the Prophet and his Rightly-Guided Caliphs to habitually stand every time they saw him, as many people do. Rather, Anas ibn Mālik said: 'There was no person more beloved to them than the Prophet, yet when they saw him, they would not stand for him because they knew of his dislike for that.' However, they might stand for someone arriving from an absence, receiving him, just as it is narrated about the Prophet that he stood for 'Ikrimah and he said to the Anṣār when Sa'd ibn Mu'adh arrived: 'Stand up for your leader.' And he [Sa'd] had come to pass judgment concerning Banī Qurayẓah, because they had agreed to abide by his judgment.

What is appropriate for people is to accustom themselves to following the Salaf in the way they were during the time of the Messenger of Allāh, for indeed they are the best of generations. And the best of speech is the speech of Allāh, and the best of guidance is the guidance of Muḥammad. So no one should turn away from the guidance of the best of mankind and the guidance of the best generations to what is inferior to it. And it is appropriate for the one who is obeyed not to approve of that [habitual standing] among his companions, such that when they see him, they do not stand for him except upon the customary meeting.

As for standing for one who arrives from a journey and the like, receiving him, it is good. And if it is the custom of the people to honor the newcomer by standing, and if it were omitted, he [the newcomer] would believe that it was due to neglecting his right or intending to slight him, and he does not know the custom that aligns with the Sunnah, then the better course is to stand for him. This is because that is better for reconciliation and removal of mutual hatred and animosity. But as for one who knows the custom of the people that aligns with the Sunnah, then there is no harm to him in omitting that [standing]. And this standing is not the one mentioned in his saying: 'Whoever is pleased that men stand assembled for him, let him take his seat in the Fire.' For that [prohibited type] is when they stand for him while he is seated; it is not that they stand upon his arrival when he comes. This is why they differentiated between saying 'I stood up to him' and 'I stood for him'. The one standing for the arriving person is equal to him in standing, unlike the one standing for someone who is seated. [And it is established in *Ṣaḥīḥ Muslim*: That when the Prophet led them in prayer while seated, they prayed standing, so he commanded them to sit. And he said: 'Do not venerate me as the non-Arabs venerate one another.']¹ And he forbade them from standing in prayer while he was seated, lest they resemble the non-Arabs who stand for their dignitaries while they [the dignitaries] are seated.

The sum of all this which rectifies [the matter] is following the customs and character of the Salaf and striving for that according to one's ability. So, whoever does not understand this and does not know that it [following the Salaf] is the [proper] custom, and in refraining from treating him [the newcomer] with the respect people are accustomed to, there is a greater harm, then indeed, one repels the greater of the two harms by committing the lesser. Just as it is obligatory to achieve the greater of the two benefits by forgoing the lesser.

¹ Shaykh Nāṣir ibn Ḥamad Al-Fahd said (p. 18):

This ḥadīth with this wording is not in *Muslim*. The wording in *Muslim* from Jābir (may Allāh be pleased with him) attributed to the Prophet is: 'Just now you were about to do the act of the Persians and Romans; they stand for their kings while they are seated. Do not do that.' The wording mentioned here was narrated by Aḥmad from Abū Umāmah (may Allāh be pleased with him) with a chain (*sanad*) that is questionable (*fīhi naẓar*). It appears that the Shaykh (may Allāh have mercy on him), with his statement 'established in *Ṣaḥīḥ Muslim*' up to his statement 'commanded them to sit,' intended [to refer to the prayer incident]. Then he mentioned another ḥadīth, which is 'And he said: 'Do not venerate me as the non-Arabs venerate one another.' So the wāw [in *wa qāla*—'And he said'] is resumptive (*isti'nāfiyyah*), not conjunctive (*'ātifah*). However, this is problematic because this [combined phrasing] is repeated in 27/93 where he said: 'It is established in the *Ṣaḥīḥ*'—and mentioned this ḥadīth. And Allāh knows best.

الفصل

Section

As for bowing during a greeting, it is forbidden, as [reported] in At-Tirmidhī from the Prophet that they asked him about a man meeting his brother, should he bow to him? He said: 'No.' And because bowing and prostration are not permissible to perform except for Allāh, Mighty and Majestic. Even if this [prostration] was done as a form of greeting in laws other than ours, as in the story of Yūsuf: {And they fell down before him prostrate. He said, 'O my father, this is the interpretation of my vision of before...'} [Yūsuf: 100], in our Shari'ah, prostration is not appropriate except for Allāh. Indeed, his prohibition against standing [out of reverence] as the non-Arabs do for one another has already been mentioned; so how [much more prohibited] then are bowing and prostration? Likewise, what is an incomplete bow is included in the prohibition against it.

الفصل

Section

And Shaykh al-Islām said:

The polytheists used to dedicate the servitude of themselves and their children to other than Allāh; so they would name some of them ‘Abd al-Ka’bah (Servant of the Ka’bah), as was the [previous] name of ‘Abdur-Raḥmān ibn ‘Awf, and some of them ‘Abd Shams (Servant of the Sun), as was the [previous] name of Abū Hurayrah, and the name of ‘Abd Shams ibn ‘Abd Manāf, and some of them ‘Abd al-Lāt, and some ‘Abd al-‘Uzzā, and some ‘Abd Manāh, and other [names] like these in which they attributed servitude to other than Allāh—whether to a sun, an idol, a human being, or anything else that might be associated with Allāh. Analogous to this is the Christians naming [someone] ‘Abd The Messiah (Servant of the Messiah).

So the Prophet changed that and directed their servitude to Allāh alone. Thus, he named groups of his Companions: ‘Abdullāh and ‘Abdur-Raḥmān, as he named ‘Abdur-Raḥmān ibn ‘Awf and others like this, and as he named Abū Mu’āwiyah—whose [previous] name was ‘Abd al-‘Uzzā—he renamed him ‘Abdur-Raḥmān. And the name of his freed slave was Qayyūm, so he named him ‘Abd al-Qayyūm.

And somewhat similar to this is what occurs among the extremists from the Rāfidāh and those resembling them who are extremists regarding the Shaykhs. So it is said, ‘This is the servant/disciple of Shaykh Yūnus,’ or ‘to Shaykh Yūnus,’ or ‘the servant/disciple of Ibn ar-Rifā’i’ or ‘al-Ḥarīrī,’ and similar things wherein a type of deification arises concerning human beings, just as may arise in the souls of the Christians regarding the Messiah, and in the souls of the polytheists regarding their deities, involving hope and fear. And they might even repent to them, just as the polytheists used to repent to some deities, and the Christians to the Messiah or to some of the saints.

And the Sharī’ah of Islam—which is the religion purely for Allāh alone—involves directing the servitude of creation to their Lord, as established by the Messenger of Allāh, and the changing of polytheistic names to Islamic names, and names of disbelief to names of faith. And generally, the Prophet named [people] ‘Abdullāh and ‘Abdur-Raḥmān. As Allāh Almighty said: {Say, ‘Call upon Allāh or call upon the Most Merciful. Whichever [name] you call—to Him belong the Most Beautiful Names.’} [Al-Isrā’: 110]. For indeed, these two names are the foundation for the rest of Allāh Almighty’s names.

And Shaykh al-Islām al-Harawī had named the people of his town using generally all of Allāh’s Most Beautiful Names. Likewise, our household: servitude to Allāh predominates in their names, such as ‘Abdullāh, ‘Abdur-Raḥmān, ‘Abd al-Ghanī, ‘Abd as-Salām, ‘Abd al-Qāhir, ‘Abd al-Latīf, ‘Abd al-Ḥakīm, ‘Abd al-‘Aziz, ‘Abd ar-Raḥīm, ‘Abd al-Muḥsin, ‘Abd al-Aḥad, ‘Abd al-Wāhid, ‘Abd al-Qādir, ‘Abd al-Karīm, ‘Abd al-Malik, and ‘Abd al-Ḥaqq.

And it is established in Ṣaḥīḥ Muslim from Nāfi', from 'Abdullāh ibn 'Umar, that the Prophet said: 'The most beloved of names to Allāh are 'Abdullāh and 'Abdur-Raḥmān, the most truthful are Ḥārith and Hammām, and the most detestable are Ḥarb and Murrah.'

And among the battle cries of the Companions of the Messenger of Allāh with him in the wars were: 'O Banī 'Abdir-Raḥmān!', 'O Banī 'Abdillāh!', 'O Banī 'Ubaydillāh!', as they proclaimed this on the Day of Badr, Ḥunayn, the Conquest, and Ṭā'if. So the battle cry of the Emigrants was 'O Banī 'Abdir-Raḥmān!', the battle cry of the Khazraj was 'O Banī 'Abdillāh!', and the battle cry of the Aws was 'O Banī 'Ubaydillāh!'¹

This is the completion of my English translation of the first Volume of Majmū' al-Fatāwā. May Allah accept it from me and ward off any mistakes Satan and my weak-self made in this translation. I ask Allah to make this work heavy in my scale of good deeds, and make it a Sadaqah Jariyah for my parents, my family, my teachers, my students, and everyone who benefits from this work till the Day of Judgment. I request the PDF readers to please purchase the paperback/hardcover versions of this Book from Amazon, as I wish to see these invaluable books be placed in people's homes, Masjids, libraries, and other miscellaneous places, so that Muslims all around the world can benefit from the physical copies of this work. And what is done for Allah's sake will remain. May Allah grant us wellbeing in this life and the Hereafter, and protect us from hardships in this life and the punishment of the grave and the Hereafter. Ameen!

- A servant of knowledge and the scholars

Tahir Munir

¹ End of what is currently found from the Book of Tawḥīd al-Ulūhiyyah [Volume 1]. It is followed by the Book of Tawḥīd ar-Rubūbiyyah [Volume 2].